



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

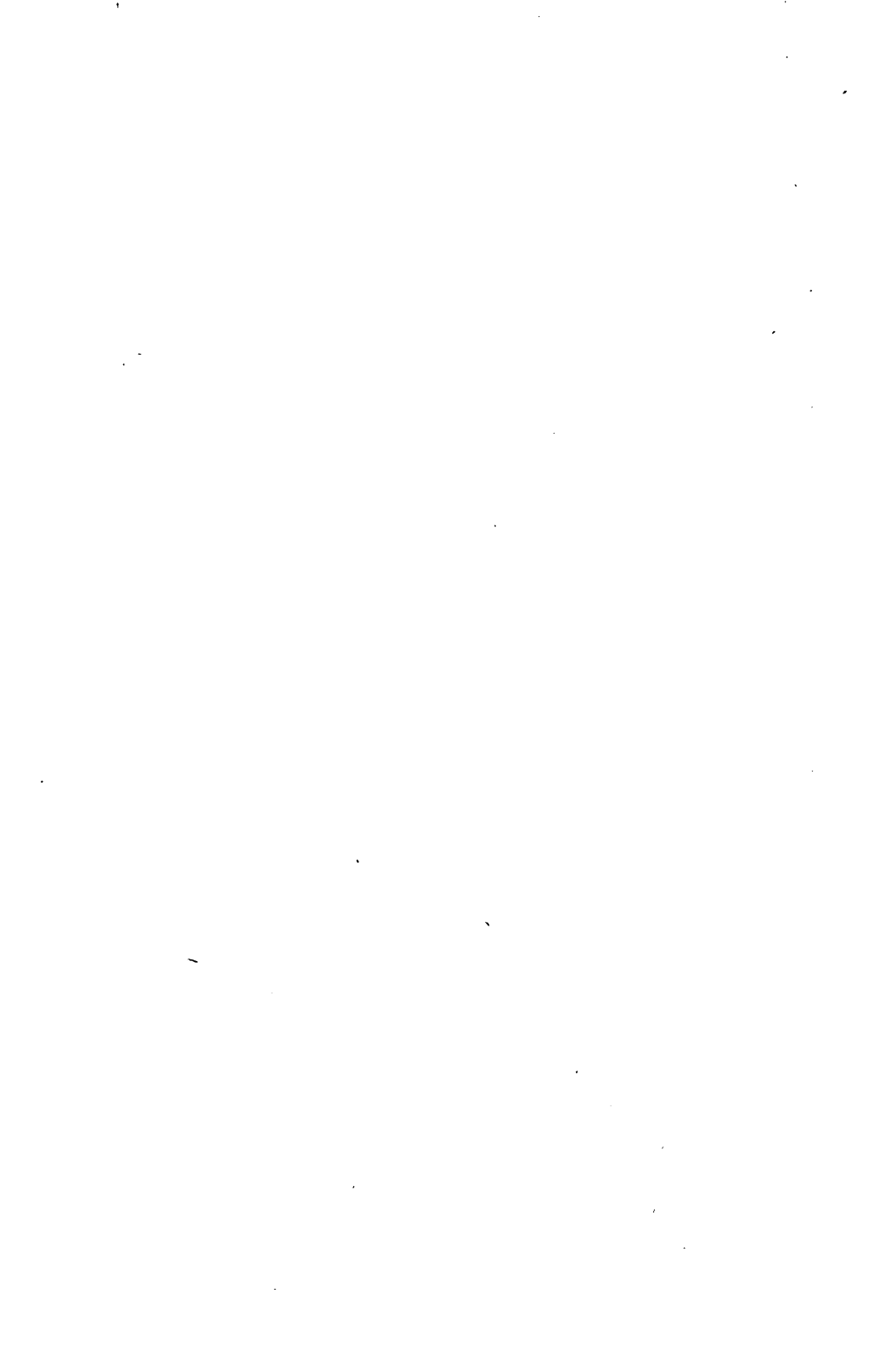
NYPL RESEARCH LIBRARIES

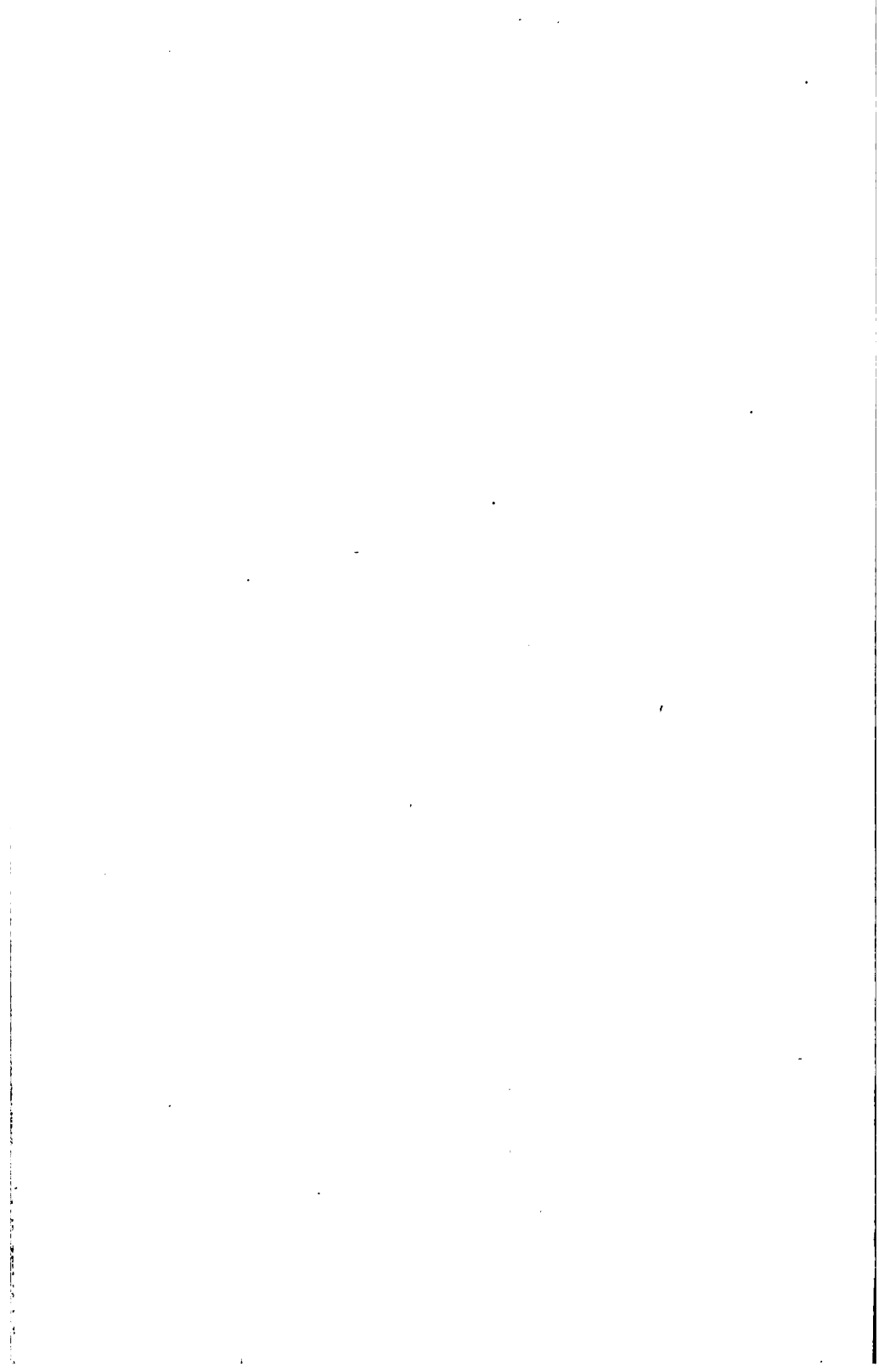


3 3433 06828237 9



ZKXA
American
Missionary





JANUARY, 1884.

VOL. XXXVIII.

NO. 1.

The American Missionary

American Bk. Note Co.
N.Y.

CONTENTS

	PAGE.		PAGE.
EDITORIAL :		THE CHINESE, BY MRS. W. C. POND..	11
ANOTHER YEAR—THIS NUMBER.....	1	MOUNTAIN WHITE WORK IN KENTUCKY,	
PAMPHLET — AMERICAN MISSIONARY—		BY MRS. A. A. MYERS.....	12
JOINT COMMITTEE.....	2	COLORS PEOPLE OF THE SOUTH, BY	
ONE THOUSAND DOLLARS A DAY.....	3	MISS IDA M. BEACH.....	16
PARAGRAPHS.....	4	REPORT OF THE SECRETARY.....	19
WANTED — BENEFACTIONS — GENERAL		FORM OF CONSTITUTION—THE BUREAU	
NOTES.....	5	IN THE WEST.....	21
TRAVELING IN AFRICA (CUT).....	6	CHILDREN'S PAGE :	
CHINESE WOMEN (CUT).....	8	CHRISTMAS GIVING AT MYSTIC, CONN..	23
BUREAU OF WOMAN'S WORK :		CHILDREN BEARING CHRISTMAS GIFTS	
THE INDIAN WOMAN, BY MRS. A. L.		(CUT).....	24
RIGGS.....	9	RECEIPTS.....	28
		CONSTITUTION.....	30

NEW YORK:

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION,

Rooms, 56 Reade Street.

Price 50 Cents a Year, in Advance.

Entered at the Post-Office at New York, N. Y., as second-class matter.

THE AMERICAN MISSIONARY ASSOCIATION.

PRESIDENT.

Hon. Wm. B. WASHBURN, LL.D., Mass.

VICE-PRESIDENTS.

REV. C. L. GOODSELL, D. D.; REV. F. A. NOBLE, D. D.; REV. A. J. F. BEHREND, D. D.; REV. J. E. RANKIN, D. D.; REV. ALEX. MCKENZIE, D. D.

CORRESPONDING SECRETARY.—REV. M. E. STRIEBY, D. D., 56 Reade Street, N. Y.

TREASURER.—H. W. HUBBARD, Esq., 56 Reade Street, N. Y.

AUDITORS.—WM. A. NASH, W. H. ROGERS.

EXECUTIVE COMMITTEE.

JOHN H. WASHBURN, Chairman; A. P. FOSTER, Secretary; LYMAN ABBOTT, A. S. BARNES, J. R. DANFORTH, CLINTON B. FISK, S. B. HALLIDAY, EDWARD HAWES, SAMUEL HOLMES, CHARLES A. HULL, SAMUEL S. MARPLES, CHARLES L. MEAD, S. H. VIRGIN, WM. H. WARD, J. L. WITHROW.

DISTRICT SECRETARIES.

Rev. C. L. WOODWORTH, D.D., Boston.

Rev. G. D. PIKE, D.D., New York.

Rev. JAMES POWELL, Chicago.

COMMUNICATIONS

relating to the work of the Association may be addressed to the Corresponding Secretary; those relating to the collecting fields, to the District Secretaries; letters for the Editor of the "American Missionary," to Rev. G. D. Pike, D. D., at the New York Office; letters for the Bureau of Woman's Work, to Miss D. E. Emerson, at the New York Office.

DONATIONS AND SUBSCRIPTIONS

may be sent to H. W. Hubbard, Treasurer, 56 Reade Street, New York, or, when more convenient, to either of the Branch Offices, 21 Congregational House, Boston, Mass., or 112 West Washington Street, Chicago, Ill. A payment of thirty dollars at one time constitutes a Life Member.

FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of ——— dollars, in trust, to pay the same in ——— days after my decease to the person who, when the same is payable, shall act as Treasurer of the 'American Missionary Association,' of New York City, to be applied, under the direction of the Executive Committee of the Association, to its charitable uses and purposes." The Will should be attested by three witnesses.



HORSFORD'S

ACID PHOSPHATE.

(LIQUID.)

FOR DYSPEPSIA, MENTAL AND PHYSICAL EXHAUSTION, NERVOUSNESS, DIMINISHED VITALITY, URINARY DIFFICULTIES, ETC.

PREPARED ACCORDING TO THE DIRECTION OF

Prof. E. N. Horsford, of Cambridge, Mass.

There seems to be no difference of opinion in high medical authority of the value of phosphoric acid, and no preparation has ever been offered to the public which seems to so happily meet the general want as this.

It is not nauseous, but agreeable to the taste.

No danger can attend its use.

Its action will harmonize with such stimulants as are necessary to take.

It makes a delicious drink with water and sugar only.

Prices reasonable. Pamphlet giving further particulars mailed free on application.

MANUFACTURED BY THE

RUMFORD CHEMICAL WORKS,

Providence, R. I.,

AND FOR SALE BY ALL DRUGGISTS.

MANHATTAN

LIFE INS. CO. OF NEW YORK,

156 and 158 Broadway.

THIRTY-THIRD YEAR.

DESCRIPTION—One of the oldest, strongest, best.

POLICIES—Incontestable, non-forfeitable, definite cash surrender values.

RATES—Safe, low, and participating or not, as desired.

RISKS carefully selected.

PROMPT, liberal dealing.

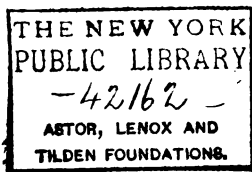
GENERAL AGENTS AND CANVASSERS WANTED in desirable territory, to whom permanent employment and liberal compensation will be given.

Address

H. STOKES, President.

H. Y. WEMPLE, Sec'y. J. L. HALSEY, 1st V.-P.

S. N. STEBBINS, Act'y. H. B. STOKES, 2d V.-P.



THE

AMERICAN MISSIONARY.

VOL. XXXVIII.

JANUARY, 1884.

No. 1.

American Missionary Association.

Another year. Are we ready for it, ready to work and to win? The harvest is still plenteous and every increase of store is precious. Who can measure such privilege? And what of opportunities? The swift-winged events of our civilization are continually hurrying us into the midst of them. It is a day of speedy rewards. Christ comes quickly in these times. The business of the Church is helped as absolutely as secular business by the development and use of material agencies for advancement. What is wanted is the good seed of the word. It is that—the light which shines forth from *that*—which gives life and growth and masterly power. We want faith in the promises. It shall be said, “The kingdoms of this world are become the kingdoms of our Lord and His Christ.” The truth of it is not to be doubted or eclipsed. We want power from on high, and that is neither distant nor subject to unseasonable delay. What the year shall be is for us, under God, to determine. Let us labor and pray that the word of promise—the divine imbuement—may make rich and fruitful, and place the great religious interests of our land on the foundation of God which standeth sure.

We devote considerable space in this number of the *Missionary* to the papers and reports presented at the Woman's Meeting held in connection with our Annual Meeting in Brooklyn. The topics considered related to the wide range of work conducted by this Association. They were treated by persons having much experience in our mission fields, and will be welcomed not only as interesting reading, but as furnishing authoritative data for the encouragement of the friends of our work. The constitution proposed at the meeting, for Women's co-operative societies is given, and is commended to the attention of those ladies who desire to aid mission work in our own country.

The valuable Paper on "Woman's Work in Modern Charity and Missions," read by Rev. A. H. Bradford at our Annual Meeting, not published elsewhere, has been put in pamphlet form, with a view to general distribution. We will be pleased to furnish copies gratuitously, in such numbers as may be desired, to those wishing it for the promotion of woman's work.

We are happy to report that the practice of paying for subscriptions for the *American Missionary* is becoming more general year by year. This is as it should be. We try to make the *Missionary* worth the price, which is fifty cents annually. We believe the information it contains is of value to all, and that most of it cannot be found elsewhere. Will not our friends kindly aid us in its circulation, remitting to our treasurer at once what may be gathered for that purpose?

JOINT COMMITTEE.

The Joint Committee appointed by the American Home Missionary Society and the American Missionary Association for the consideration of the relation between the two societies, met by adjournment at Springfield, Mass., Dec. 11. The committee on the part of the A. H. M. S. consisted of Rev. J. E. Twitchell, D.D., Rev. Lyman Abbott, D.D., Rev. Geo. L. Walker, D.D., Rev. C. L. Goodell, D.D., and A. S. Barnes, Esq. The Committee on the part of the A. M. A. consisted of Rev. J. L. Withrow, D.D., Rev. Washington Gladden, D.D., Rev. D. O. Mears, D.D., Prest. S. C. Bartlett, and Rev. W. H. Ward, D.D. All were present except Dr. Goodell, and his place was filled by Mr. S. B. Capen. A letter from Dr. Goodell was read. Dr. Barrows, representing the Home Missionary Society, and Dr. Strieby, representing the American Missionary Association, were also present by invitation.

It was manifest that the members of the Committee were equally friends of both societies and sought only their greatest efficiency. No partisan feeling found utterance. The members of the Committee are men of independent views and judgment, and examined the subject before them from different standpoints, and yet reached in the paper presented below a remarkable degree of unanimity—every item receiving a unanimous vote. The result will command and deserves the attention of the churches. The following is

THE ACTION OF THE COMMITTEE.

Consulting the principle of comity between the two societies—the A. H. M. S. and the A. M. A.—and that traditional policy of Congregationalists which ignores caste and color lines, and also in view of the present relative position and strength of the two societies, we, the Joint Committee, give as our judgment:

1. That, as heretofore, the principal work of the American Home Missionary Society should be in the West, and the principal work of the American Missionary Association should be in the South.

2. Whatever new work may be called for in any locality should be under the charge of the society already occupying the ground. No exception to this rule should be allowed unless it be by agreement between the two societies.

3. Concerning work already established by either society, we would recommend that if either comity, economy or efficiency will be advanced by it, such a transfer of the work should be made as shall bring the work of the societies into harmony with the preceding recommendations.

4. We would recommend to the two societies to consider the practicability of using a common superintendent in those portions of the field where an economical and efficient administration will be secured by it.

ONE THOUSAND DOLLARS A DAY.

What can be done with it? We can sustain efficiently our current work of educating teachers and preachers and the planting of churches. In the progress of development, more requires more. If the Association did not need increased receipts it would be evidence of lack of growth. There is no such lack. New demands are springing up at every point, and it is wise economy to meet these demands. They are simply the healthy development of legitimate missionary work.

Just now there is urgent demand for the increase of facilities for promoting industrial education. The South is arising into a new life. New fields of labor are rapidly opening. Skilled workmen are wanted. The possibilities of agricultural prosperity are becoming better understood. The aspiring youth of both sexes are comprehending their opportunities, and the industrial departments in connection with our institutions are patronized as never before. We ought to make the most of them now.

We need more means for supplying the minds of those hungering for knowledge with good reading. The colored people have few, if any, books or periodicals. We ought to have the means at once for furnishing fifty libraries and reading-rooms at as many different points. Such help to those willing to help themselves to some extent should be provided.

The students leaving our schools to go forth as teachers may be numbered by thousands. These explore the dark places of the land. They open schools in such buildings as can be found, or, finding none, teach out of doors. We need means to aid many such with supplemental support, making it possible for them to continue their schools longer than

the few months provided for by the limited State appropriations. Thousands of dollars could be used wisely in this way. The opportunity now for temperance work is more promising than ever. A temperance wave has been sweeping some portions of the South. Our students are thoroughly indoctrinated in the principles of total abstinence. They make the best advocates of the cause that can be had for many localities. It is a crucial period. The time to do this work is now—now, while the great questions at issue are being agitated and settled. We ought to have means for extending our efforts to the utmost in this direction.

Of more importance still is evangelistic work, supplemental to the labors of our pastors. This is coming into more than usual prominence. Our students have had thorough training for it, and no little experience in it during their course of study. A score of them in every Southern State could be set to work with profit, if we had the money for such outlay. Nothing could do more for immediate results in developing a pure Christianity among the untaught and unsaved poor of the South.

We might also, with a thousand dollars a day, do more than we have ever done to foster the growth of right and permanent institutions in all our fields of labor. This is the great and urgent necessity. Out of Christian churches and schools will flow all the benefits demanded by a Christian civilization. For this especially we emphasize our appeal. To what better use can the Christians and patriots of our country devote a thousand dollars a day?

A friend, noting the annual average addition of churches as five or six, raised the question whether the time had not come for doubling that rate. The Association is glad to recognize this worthy aspiration and itself to avow the spirit of it, and still further to remind the friends that the disposition of leaders on the field to magnify the work of each year is also in the same line. Nevertheless, we find that those who become in some sense responsible for the nurture and support of these ecclesiastical children born to us become conservative instead of becoming rash, as is sometimes averred. Yet we are able to give assurance that the Field Superintendent and his associates, with their eyes upon the whole field, watching the germs and their unfolding, are only anxious to set out these plants of the Lord's house as fast as is at all consistent. We also see, in no far-away future, a large church work for us as the fruitage of our school work.

A prize of \$75 is given annually to the best male Greek scholar in the High School at Newport, R. I. The best examination this year was by the daughter of George Rice, the colored steward of the steamer Pilgrim. As she was not eligible to the award a gentleman from New York sent her \$75 in gold.

WANTED!

—We greatly need a new school building, for the lower grades at Tougaloo University, a two-story building with school rooms below and a chapel above. Who will give \$3,000 for ——— Hall at Tougaloo?

—We need also a steam engine for the Industrial Department at Tougaloo, a portable engine of ten or twelve horse-power. Who will give it, or the money needful?

—We need twenty or more sets of carpenters' tools for schools of carpentry at Talladega and elsewhere. Who will give one or more sets?

—We need illustrated books and magazines for our Reading Rooms. Who will give us subscriptions to *Wide Awake*, *St. Nicholas*, etc., or money to buy such books as will help to create the reading habit?

BENEFACTIONS.

Rutgers College has received \$1,000 toward an endowment fund from Mr. R. H. Ballentine, Newark, N. J.

Mayor Low, of Brooklyn, has given the city of Salem, Mass., \$7,500, the income of which is to be applied in aid of needy students in college.

Illinois College has recently received a gift of \$1,000 from Mr. E. W. Blatchford, of Chicago, who was a member of the class of '65.

Mr. George W. Dixon, of Bethlehem, Pa., has given \$20,000 to Linden Hall Female Seminary, to build a Gothic chapel in memory of his daughter.

Mr. Roland Mather, of Hartford, Conn., has given \$10,000 to Olivet College, Mich.

Joseph Dean, of Minneapolis, has placed in the hands of the trustees of Hamlin University \$25,000 to increase the endowment of that institution.

Mrs. Robert L. Stuart has given \$150,000 to Princeton College to endow the department of philosophy and pay the salaries of professors in logic, ethics and psychology.

Among the wants specified in the report of the Executive Committee of the A. M. A. for the coming year was \$10,000 for a new hall for the Edward Smith College, at Little Rock, Ark. It is proposed that the donor of the amount name the hall at his discretion.

GENERAL NOTES.

AFRICA.

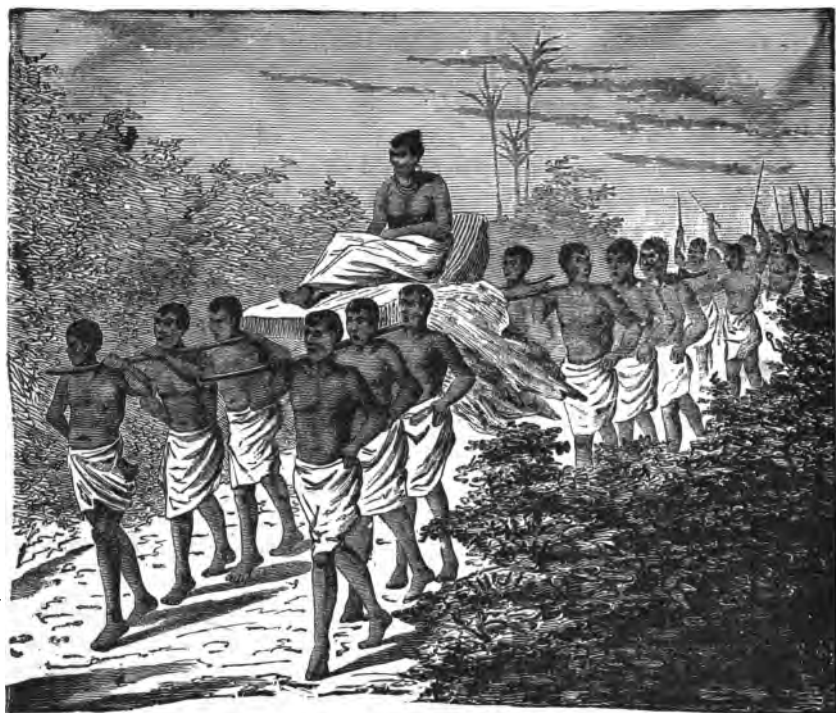
—Among the Belgians no less than six commercial societies have been constituted to explore the Congo.

—The Livingstone Inland Mission has founded a new station at Ngoma's Town, one hundred kilometers up the river from Stanley Pool.

—The merchants of Lisbon have constituted a company for the navigation of the Quanza. They have constructed to this effect in England a steamer, the *Serpa Pinto*, which was to be delivered in September.

—The Scotch Presbyterian Church have decided to furnish a steamer for the use of the Old Calabar Mission. The young people throughout the church have been requested to take up the matter and secure the money by the time the steamer is ready.

—According to a dispatch from Sierra Leone the Queen of Massah, with the consent of the native chiefs, has authorized the annexation of the neighboring territory of Sherbro to the English possession, which will thus extend without interruption from Sierra Leone to Liberia.



TRAVELING IN AFRICA.

—The fever of speculation reigns at Axim and in the districts of the Golden Coast. From the climate and the conditions of exploration, the working of the mines proceeds slowly. Commander Cameron, director of the West African Goldfields Company, has introduced upon his grant the hydraulic processes employed in California.

—The *Journal* of Geneva announces that the International African Association is occupied at present in seeking colonists who will receive gratuitously land in the countries of the Congo, of which Stanley has taken possession. It is negotiating to attract the Germans, and already the Prussian journals speak of the creation of a German Consulate.

—Flegel has offered to the African German Society to make a new exploration in a region entirely unknown, which extends to the Congo; or, if they choose, to return toward the west to Mount Cameroon. The Government of the German Empire has granted a sum of 50,000 francs for this exploration. On the other hand, some private individuals of Lagos, where Flegel has resided since his last voyage, have furnished him funds with which to conduct an exploration to the basin of the Niger and to Bénoué, in the advancement of science and commerce.

—Mr. Petersen and Dr. Sims have founded at Stanley Pool a new station for the Livingstone Inland Mission. Dr. Sims very quickly commenced to heal the sick, which gained him the confidence of the natives. These latter do not labor hard enough to produce from their land the provisions necessary for the number of Europeans established at Stanley Pool, and the price of provisions has greatly increased. The steamer, *Henry Reed*, destined for the Upper Congo was to start out the first of August.

THE INDIANS.

—Of the 6,000 Pi-Utes it is said that there are never more than 600 on their reservation at one time. Not more than fifty attend the agency school.

—The National Indian Association, an organization composed exclusively of ladies, has for its object to obtain for the Indians the rights of citizens, and to induce the Government to allow them to own farms.

—The General Council of the Choctaw Nation, recently closed, appropriated \$100,000 for the erection of a new council house, the old one to be used as a manual-labor school for the education and training in industrial pursuits of fifty orphan boys.

—The ceremony of receiving Sitting-Bull into the Catholic Church at Fort Yates has been indefinitely postponed because Sitting-Bull cannot make up his mind which of his two wives he will let go. Bishop Marty has had him under his care for several months, and his instructions were being rapidly absorbed by the Chief; but separation from his wives proved too much, and he will probably return to heathenism.

THE CHINESE.

—The missionaries in China, to the number of 231, have presented another petition to the House of Commons against the infamous opium traffic.

—There is a Chinaman at work in Tahiti, in the South Sea Islands, who is said to be a whole Bible society in himself, expending twenty dollars a month out of a salary of twenty-five dollars, for Bibles to distribute among his countrymen there.

—The largest bell in the world is in Kiota, Japan. It is 24 feet high and 16 inches thick at the rim. It is sounded by a suspended piece of wood, like a battering ram, which strikes it on the outside, and its booming can be heard for miles. Nobody knows when or by whom it was cast, and though its surface is covered with characters, no scholar has yet been able to translate them.

—The *Foreign Missionary* says the great secret of success in teaching the Chinese in America lies in the direct personal influence of the teacher over the pupil. Generally each pupil is provided with a teacher, and the chances of spiritual benefit are in direct proportion to the cordial sympathy and manifest kindness evinced. The first important revelation that dawns upon the Chinaman is that there are those in this land who are not hoodlums, and that brutality is not the universal law in America ; that Christianity is higher and purer than the enactments of Congress, and that Christ is the friend of all men, and has died for Chinamen as well as "Melicans."



CHINESE WOMEN.

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

PAPERS READ AT THE WOMAN'S MEETING IN BROOKLYN.

THE INDIAN WOMAN.

BY MRS. A. L. RIGGS.

To describe an Indian woman is no easy task for one who lives among them, for every peculiarity becomes so familiar, and so interwoven with our common everyday experience, that we forget how strange and unlike white women she appeared to us at first. But she is a woman, even though she wears her shawl over her head and carries her baby on her back.

How uninteresting, you must think, and she probably thinks the same of you. She does not know that you care for her. She feels that she is different in some way, and most likely if you smile upon her she will not know it, for she is too modest even to look at you ; but speak to her in a pleasant tone and offer to shake hands with her and notice her baby, and she begins to think that *you* are a woman. In her no trace of dignity nor Pocahontas beauty are discernible, but she is untidy in person and attire, her movements are decidedly lackadaisical. An uninteresting object, indeed, to one who does not care to help her. But *we* believe that she has a woman's heart; and more than that—she has a soul.

Her aspirations for herself are limited, but she wants her child to grow up in the white people's way. Yet how small her conception of how this is to be accomplished !

She is a heathen—hemmed in on every side by fear and superstition. Her gods are gods of fear. She believes in witchcraft, is afraid of a world full of evil spirits. Under a pagan religion her place is next to the mere animals. She goes with her husband to the hunt, not as a companion, but as the drudge, the human pack-horse ; she prepares the food, and her husband devours it regardless of her needs ; he may boast of his "old woman" as being "nina mimi heca" (swift or good to work) for that is the only accomplishment required in his selfish, egotistical mind. "The Indian woman comes into the world under a species of protest—every Indian parent desiring to have boys, rather than girls, hence she grows up into a condition of servitude." "In the Indian nation to purchase a wife is the honorable way, all other ways are dishonorable, and the man having bought his wife, although the custom of the country does not allow him to dispose of her to another, yet he may put her away, or leave her, at his pleasure. He may also whip her and beat her, for she is his money." I never shall forget one poor woman who came to me soon after we went to the Indian country. She showed me her back covered with the marks where her husband had beaten her.

Now I have given you a brief description of the Indian woman *as we find her*. What can be done for her? What would *you* do for her? There is only one thing. *Help her to become a Christian*. This is not to be accomplished in a hurry, for she is in bondage to her husband—to her religion. But faith and prayer, together with a genuine interest in the Indian home, can accomplish much. Desolate and comfortless though that home may be, it can be transformed, and the husband even can be made to see that there is something more real, something that is more satisfying, something that is more comforting than this life of fear and bondage to his heathen gods. "The man has more to give up than the woman

if he becomes a Christian. If a woman changes her gods and her religion, no one cares very much ; it is 'only a woman.' But a man must abandon his ancestral faith, which binds him more strongly than the woman, for the very reason that he is a man, and has been inducted into manhood through the ceremonies of his religion."

He can be led to see that his wife is worth more to him than his horse or his dog ; and he begins to see that he can do some of the work which she has been obliged to do, and thus she is enabled to make home more attractive. With the dawn of Christianity comes the first effort toward civilized ways. The husband now brings the wood and water, and little by little a few household conveniences appear, such as chairs, a table, a few dishes ; also knives and forks are used instead of fingers ; even lambrequins are sometimes seen—hung, however, in the most absurd way, outside the shades—and we are astonished to see in some of the houses white counterpanes and ruffled pillow-shams. Also a U. S. T. D. blanket is often spread down for a carpet, and the rude, rough walls are covered with pictures cut from illustrated newspapers.

We find them ready and anxious to be taught many simple and needful domestic arts, such as making light bread and preparing wholesome dishes of food for the sick. The teaching of making light bread became quite an important part of my duties as a missionary's wife, and for the Indian women to take lessons in bread-making became quite fashionable.

Then she shows a desire to dress like white women, and instead of the broad-cloth skirt tied around her waist with a string and the short calico sack, and moccasins upon her feet, she appears with a kilt plaiting around her dress skirt, and, what probably in her mind is an improvement upon white woman's taste, the plaiting is headed with two or three rows of bright worsted skirt braid. As she admires the thin and lightly covered head of the white baby, she closely clips her own baby's hair so as to have it as nearly like a white baby as possible. But all this is the mere outside of life—one benefit which Christianity brings to her personally. She begins to show that she has become a missionary at heart and that she has a desire to send this great blessing which has wrought such a change in her home into other homes ; and as others like herself, near at hand, have been treasuring up the blessed words of the Lord Jesus, "Go ye and preach my gospel," they begin to think that they can do something to send the good tidings to those who are in the darkness which so recently surrounded themselves.

Now, in the Dakota mission, we have thirteen churches, and in every one a woman's missionary society, and the money raised is used to support native missionaries—that is, Christian Indians are sent out among the heathen Indians as missionaries, and are supported by Indian societies. The Indian woman's society is conducted very much like any sewing society among white women. Some woman is appointed to lead the devotional exercises, and we have our officers appointed annually. They make children's clothing after the white woman's fashion, and many useful articles similar to those usually made in sewing societies. Those women who are able make articles after their own styles, such as moccasins, pretty bags handsomely ornamented with porcupine, bead or ribbon work. These articles are gifts to the society, and we have no difficulty in disposing of them to those who wish specimens of Indian woman's skill in fancy work, or who may wish to help this native missionary work which is being so nobly carried on. Some of these women are really wonderful in their zeal and faithfulness, walking six, seven, or eight miles to the meeting every week. I could tell you many things about these faithful Christian Indian women, but do you wish any better proof of the hold Christianity has upon Indians ?

As I said before, an Indian woman's aspirations for herself are limited, but she wants her child to grow up in the white people's way. Now, if we are to elevate the Indian nation, let us plant in the homes the desire for the Gospel, and as we do it gather the children as fast as they are old enough to leave their mother's care into Christian training schools. Now out in the Indian country we are all the time carrying on missionary work in the homes, planting schools, organizing churches, and sending out native missionaries.

We have at Santee Agency, Neb., a large school of advanced grade, well established for the education of children and youth. So well known is this school among Christian Indians that our accommodations have become very limited, and last year we were obliged to refuse many who wished to come. I think you cannot know how hard it is for us to say, We cannot take you.

The great Dakota nation is ready to receive the Christian religion. We have the Bible in the Dakota language—a monument grand and beautiful to one who has just gone to his reward. Years of patient, quiet toil were spent in translating the precious words from the Greek and the Hebrew into the language of over fifty thousand savages. Then what hinders the work? We have hymns in the Dakota tongue. Who will go and sing these precious words to those who never heard them? There are those who are ready to go, but where is the money to send them? If you cannot go, what hinders you from sending some one? To be sure, this is a work of difficulty, for how can we expect a few years of training to so revolutionize a savage's life that he can withstand the heathenism which still permeates his native home? But we have those whom we can trust, and who are filling places of responsibility and usefulness. Besides those who have gone out as missionaries and teachers, we have in our school at Santee native teachers, and our own children are taught by them. One of our pupils is assistant matron in the Dakota Home. One who has been under our care is in the little city of Pierre, D. T., giving music lessons to white pupils. I give only a few instances, to show that we are beginning to see the results of our work.

Then give the free Gospel of the love of Christ to this great heathen nation right here so near us. Here is the Bible, here are the hymns; who will provide the means to scatter them, and who will go to carry them? We are preparing those who will go with you as assistants and interpreters. We hear of those who wish to get rid of the Indians; the surest way to do it is to educate them and Christianize them.

THE CHINESE.

EXTRACT FROM ADDRESS OF MRS. W. C. POND.

I will not waste time upon an introduction. I will only say that I am glad to be among you; glad that you are interested in the Chinese work, with which we have been connected so many years in California. We feel that we are greatly privileged in having these dark souls within our reach. We can obey our Saviour's last command, "Disciple all nations," without having to go far from our homes and native land. They are with us and we have but to open our hearts and our churches to them and they will come in. They *are* coming in; not in large numbers but one by one. In the church of which my husband has been the pastor for nearly ten years there are over seventy Chinese members—about one-third of our whole membership.

Many inquire how Chinese converts are tested. They join the Christian Association on probation and after a test of six or eight months are recommended to

the church. Then they come before a committee of the church and are examined, and after studying the articles of faith, in their own language, for several weeks they are propounded for church membership, and if they prove satisfactory are baptized and come into full fellowship with the church. They are not hurried into the church and are themselves timid and prefer to wait.

We have no work among the Chinese women that we can call our own. Both Presbyterians and Methodists have such a work in San Francisco, and it divides into very little sections what can be at best but a small work, because there are only three or four hundred Chinese women in San Francisco, and not a tenth of these accessible. But if means would allow we would be glad to attempt a work among the women at Sacramento, where nothing is done for them. With our very limited resources we can save more by working among the thousands of men and boys.

But we have much work *by women* of whom I would like to make mention. Patient and heroic, prayerful and soul-saving have been their efforts among the Chinese. I would like to tell you of one who has recently gone to her reward. Before leaving my home two months ago I called upon her and found her strength failing. But she was hopeful respecting her recovery, and the strongest incentive she had to get well was that she might have more opportunities to tell the story of Jesus to her boys, as she called those in the Chinese school. And when death came to her, six Chinese acted as pall-bearers at her funeral, at her own request. The church was more than half filled with Chinese, and the scene was touching in the extreme, as one by one they went to look upon her face for the last time.

You are all, doubtless, more or less familiar with the *American Missionary*, and read from time to time Mr. Pond's reports found therein. I will give a few statistics quoted from my husband's report, read recently before the General Association of California, convened in Santa Cruz. They are as follows :

Nineteen schools, as against 15 the last year ; total enrollment of scholars, 2,828, as against 2,567 the former year ; 40 teachers, of whom 14 were Chinese, as against 31 teachers the previous year, of whom 11 were Chinese ; number of those who have professed to cease from idolatry, 175, as against 156 the year before ; number of those who have given evidence of conversion, 121, as against 106 the former year, and the whole number of those who have turned to Christ during the history of the Mission, 400, who are scattered over the United States and in China. We hear of many of them who are doing good work for the Master and for the salvation of their countrymen.

Toward the expense of the Mission during the past year the Chinese themselves have contributed \$730.05.

I would like to have you remember the name of our church. It is "Bethany." Remember us in your prayers, for God has laid a great work upon us. We started in much weakness, but God has been with us and blessed us. We have felt His presence in our Bethany as Martha and Mary of old did in theirs. We have heard the Master's voice saying unto us frequently, "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me."

MOUNTAIN WHITE WORK IN KENTUCKY.

BY MRS. A. A. MYERS.

There is an unnoticed class of people dwelling almost in the very centre of the settled portion of the United States. "Our brother in black" has been held up to the view of two continents for the last fifty years. And what is America going to

do with him and for him, has been a question which has interested the whole civilized world. This same question for a still longer time has been propounded in regard to the red man of the forest, and in later years concerning the Chinese. And right nobly has the Christian brotherhood evidenced its purpose to make men of these degraded classes. But until recently it has escaped the notice of these Christian workers that we have another class as needy perhaps as any. No spice of romance is connected with them. No barbarous tale of cruelty could be told to awaken sympathy in them. They are simply poor people, who during slavery were unable to obtain large plantations and so were driven by the arrogant Blue-grass slaveholder on the one side, and the greedy cotton-planter on the other, back into the mountains, where they are shut away from the rest of the world by mountain barriers, and still more hopelessly by the haughty caste spirit of the slaveholding monarchs, who disdain to have anything to do with them except to seek their votes.

These people are not really poor. Most of them own farms of three or four hundred acres; and the soil, if properly tilled, would be quite productive. Their plowing is done in the most primitive manner. A single horse attached to a little shovel plow simply tears the sod a little, enough so the weeds spring up luxuriantly, and the women and children must work hard in the hot sun to destroy them, while the lord of the home saddles his horse and rides to town, to sit on store boxes and tell low stories. This people, especially the male portion, seem to have a natural distaste for labor. They would be aristocratic if they could. In days of slavery they had their household servants, and tried to imitate the more wealthy slave-owners by living in idleness, and they still look upon labor as degrading.

They make no effort to get themselves homes. The large majority live in log cabins, with no windows. The doors stand open winter and summer. The women in cool weather always sit with a little shawl around them and a sun-bonnet on.

There are generally two rooms to each house, usually with a chimney or open hall between them, so you have to go out of doors to pass from one to the other. In the kitchen (which also serves as dining-room) is a large fireplace and a cook stove, if they are the happy possessors of one.

The other is the sitting and sleeping-room. You will often see three beds and one or two trundle-beds in a single room. Here the whole family and all the visitors sleep. We have sought to rest with thirteen of us in a room, perhaps 15 by 20 feet, and not a window in it and the doors shut. Fortunately the large-mouthed fireplace gave a pittance of ventilation. No carpets are used, and furniture is very limited. I believe nine-tenths of the people could put all their goods on a couple of loads and be ready to move at an hour's notice.

Families are large, numbering twelve, fifteen or even nineteen children. Girls marry young, and seem to be entirely satisfied with their condition. You seldom hear a desire expressed for anything they don't possess. Give them a box of snuff and a stick to chew it with and you never hear a murmur escape their lips. Tobacco is indispensable. Old and young, male and female, are wedded to it. I have known of an old gentleman working all day for fifty cents and spending forty cents at night for tobacco for himself and wife and nine children.

They seem to be without a standard in the land. They live so isolated, and have measured themselves by themselves until they have lost all idea of accurate judgment. Morality and sobriety are hardly looked for, even among church members and ministers. "Religion may be up to fever heat, while morality is down to zero." People "confess," as they call it, and join the church, and in their entire life thereafter you could never know any difference.

They are satisfied if their names are on the church book. I don't think they ever question their eternal salvation after they are once inside a church. If a person dies without having joined a church his friends frame some theory on which they rest their hope of his salvation. A young man was shot a little while ago in a drunken broil. As he fell mortally wounded he cried, "Oh, Lord!" His mother is sure he is safe because he called on the Lord. They have no conception of *living* religion. They have no prayer or conference meetings. Aside from our own I doubt if there is a prayer meeting nearer than Berea, seventy miles away. There is no family prayer in all the land. I asked my class of boys, twenty or more in number, how many had ever heard their mothers' voice in prayer. Not one of them could raise a hand. At another school I asked a still larger class the same question, and only one girl raised her hand. There is no gathering of the little home nestlings together and instructing them—no Bible instruction given in the family. It has ceased to be a wonder to me, to ask nearly grown boys some of the most simple Bible questions, and hear them answer, "I don't know."

An M. E. minister in one of his pastoral visits took occasion to dwell with some stress on the blessedness of *walking in the light*. The mother showed how she literalized by promptly remarking, "Yes; I've told John I wanted a hole sawed in this end of the house, but he won't do it." During the same call he asked a young lady if she was preparing to go to judgment. She replied, "No, I reckon I won't go. If I do I'll have to walk, for we hain't got but two nags, and Rachel and Becky always ride them."

The prevailing churches are the Reform or Campbellites, the Methodists, and the Missionary and Anti-Missionary Baptists. The latter church is strong all through the mountains. They are bigoted and ignorant, and boast that their knowledge comes direct from the throne, and they have nothing to do with man-made theories, as they call education. Their preaching is a sort of canting reiteration of the text and what few Scripture verses they chance to know and some hackneyed expressions. They are great on arguing, and it would be laughable if it was not so pitiful to hear the profound questions they discuss. Last season one of these preachers nearly broke up one of our mission Sunday-Schools, which we could attend only each alternate Sabbath. In the passage that reads "And anon they tell Him," he contended that A-non was an angel, and *they* referred to the angel A-non. Each Sunday when we were not there that important question had to be discussed.

One of these same preachers took his children from school because they were taught the heresy in geography that the world is round. They do all they can to prejudice the people against our work. They call our religion railroad religion. They are great barriers in our way. Still we have been cheered this year to see that their hold on the young people is loosening, and we are getting their hearts in spite of the protests of their parents. One of our mission Sunday-Schools, which has averaged this season one hundred, is composed almost entirely of young people and children, seldom ever a parent there.

The Smith American Organ Co. have honored God and themselves, and will ever be held by some hearts in grateful remembrance by their gift to that society of a new organ. I have some times thought, as I have heard the young voices ring out with such enthusiasm, that, though critics might smile at our endeavor, Heaven would not disdain our offering of praise. The dingy low walls, the glassless windows, the tobacco besmeared floor, become transformed to a holy temple, where God deigned to make visible His presence, and it has been a sacred place. Our hope of this people centres largely in the young. If it were not for them, we could not feel it right to stay among them.

Another barrier to be overcome is their habits of worship. They have meetings but once a month during the summer and none at all during the winter. When they have service it is more for a visit than worship. Their churches are rough log houses, and so small that the greater part of the congregation remain out of doors. Four or more ministers are always in attendance, and all must preach. The congregation expect a tiresome time, and from the first are restless. They go out and come in, and they keep a constant march to and from the water pail, which usually sits on the desk in front of the speaker. Several grown people at a time will be standing waiting on each other at the pail. The speaker seems to be used to such things, and not at all disconcerted. Nearly all their services are funeral services for those who may have been dead for years. They bury their dead the same day or the day following death. They have no religious service, except a prayer at the grave, if there chance to be a minister present. Generally about a year after death, but often from five to fifteen years after, they have the funeral sermon preached.

In regard to healthfulness of our mountain home, we have felt somewhat disappointed. Up so high, with nice springs and spring streams, one would expect a healthy climate. On the contrary, almost every one is ailing. Coughs and colds are universal. It is no wonder the natives are unhealthy; their habits of living would seem to prohibit health. They eat corn bread or hoe cake and bacon; some have flour, but it is always made up into hot biscuit, shortened with lard. They have this, with little variation, three times a day, 365 days in a year. In summer, green beans cooked with bacon is added to the bill of fare. Of course the blood becomes impoverished, and almost every one has scrofula. Calomel and pills are the great panacea for all their bodily ills. Pills are brought on by the quart, and sold by the merchants like any other commodity. Cleanliness of the person is an unheard of luxury; I doubt whether they ever bathe. Children come to the table with unwashed faces. They are put to bed with the same clothes they wear during the day. Then add to all this the fact that tobacco is used almost from the cradle, and whiskies and toddies from the time the poor child opens its eyes to this world, and it's no great marvel that gray-haired men are exceedingly rare, and it's the "old man" and the "old woman" when one has reached the age of twenty-five.

Now comes the question, What are we doing for the people? We have been with them nearly two years, and this has been our effort from the first, to get them to see that religion is a life rather than a sectarian belief. We have sought to impress upon them that joining a church is not Christianity. We have succeeded in getting a few to take part in our prayer meetings, and we have the assurance that *all* the people are awaking to the fact that God has some demands upon them. We have from the first kept up regular Thursday night prayer meetings; have had good attendance, but often only Mr. Myers and myself to take part in them except as others read Scripture verses.

On the Sabbath we have Sunday-school at 9:30. Average attendance, 100; preaching at 11. I hasten home, saddle my horse, and ride six miles to the next railroad station (Pleasant View). Here I have met 100 or more young people. I have been surprised that in a land where a woman isn't expected to *know* anything, or *be* anything but a doll or a drudge that there has been so little prejudice against my school. Some, of course, have thought a woman entirely out of her sphere to undertake such work and have taken occasion to remark to my friends: "Why, Mrs. Myers opens the school by prayer, just as Mr. Myers would. I don't know but it's all right, but it don't seem just the proper thing for a woman to do."

Mr. M. has a mission in South Williamsburg or the mills, where numbers of chil-

children are growing up in the midst of gambling and shooting. Prof. W. has, about the same hour, a school two miles out in another direction. At night we have services again in Williamsburg. At these services we have more than can get into the house, and many are obliged to leave for lack of accommodation. Tuesday nights we go to Pleasant View and help them learn the Gospel Songs. Each alternate Wednesday evening, church socials; each alternate Friday afternoon, Band of Hope; Saturday evening, choir drill; Covenant Meeting once a month on Saturday afternoon.

Mr. Myers has preached during the year beginning with Oct. '82, one hundred and forty-two sermons. The services, together with the other public services just mentioned, have amounted to three hundred and forty. Have attended fifty or more meetings conducted by others. We spend all the remaining time our strength will permit in calling at the homes.

We have a neat modern church nearly finished, and so far without foreign help. But no one knows what an effort has been required. Mr. Myers would announce a working bee to draw stone or any such work; would try to enthruse the people as he has so often done in the North. But when the time would come he has worked all day alone. We have learned at last that this people don't enthruse.

We are hard at work in our high-school enterprise. We have Prof. and Mrs. W. and Miss G., all from the North, with us. We hope to get a school, the good influence of which will never die out of these mountains.

These are peculiar people. What I have said of them has reference to the *general* class of society. But there are some who seem of better stock, who are shrewd, keen, far-sighted people. You cannot find their superiors in *native* ability in any country. Though often lacking in culture and morality, they still hold a wide influence over the rest, so that something besides goodness is required in those who wish to come among them as helpers. There must be ability to adapt oneself to these widely diverse conditions. One needs wisdom and tact to get along with the shrewdest, and such a love for souls that he can come with a helping hand to the most degraded, nor be discouraged if, with a heart brimful of sympathy, he reaches the hand a long time only to see it rejected by those most in need.

The work is a work of time. The majority of the people are unstable, thriftless improvident and ignorant. Slavery left its blight of impotency and profligacy upon them. They come and go as did their fathers a hundred years ago. Their tools and utensils are the same their great-grandparents used, and they are content with them. We never worked harder and saw less result in the conversion of sinners than while in Kentucky, and yet never felt more satisfied that we were where God wants us, and doing an important work. Unless these people have help they will prove a fretting leprosy in our nation.

WORK AMONG THE COLORED PEOPLE OF THE SOUTH.

BY MISS IDA M. BEACH.

No small part of the work undertaken by the A. M. A. is that among the colored people of the South. Perhaps we may judge something of how vast this work is in itself, and how far-reaching in its results, if we consider for a few moments the numbers and condition of the colored people. Twenty years ago about 4,000,000 people were liberated from bondage, with all the evils resulting from the system of slavery resting upon them. There was great rejoicing among lovers of freedom when the Proclamation of Emancipation was issued. The slaves themselves, wild

with joy, shouted, "We're free! We're free! The year of jubilee has come!" Free! yes, free! but with the burdens of manhood and womanhood suddenly thrust upon them. Freedom brought the right and opportunity of establishing homes. Glorious privilege! But do we not all know how much good judgment and wisdom and thought and planning it takes to maintain a *true home*? Freedom gave them the right of keeping their little ones and seeing them grow to manhood and womanhood, but oh! how much of patience and God-given power it requires to train the little feet to tread the right way!

Four million people, half civilized, uneducated, with the judgment and reason of children, hitherto knowing little of the ways of the outer world, suddenly brought into life's conflicts! What an amount of instruction they needed!

Right here the American Missionary Association stepped in and assumed the work of training these people. Christian men and women, filled with love for the Master, went down among these lowly ones. They carried the Gospel of Jesus Christ, established schools and churches, teaching in the open air, or in rude huts and deserted cabins. For twenty years this work has been carried on, and much good has been done in the name of the Lord. But to-day there are between six and seven million colored people in our Southland. The work of the A. M. A., together with all done by other societies and by students going forth from the colleges as teachers, as yet scarcely begins to reach this great number.

Their first need is to be Christianized, for this alone lifts them up and gives a desire for better things. It is the religion of Jesus Christ alone which has given to us our high estate. How much we owe to the training of Christian mothers! Let us pity and stoop to lift up these ignorant ones. Send out those who can carry the glad tidings and point to the Lamb of God, who taketh away the sin of the world.

Let us do all we can to teach them what the pure religion is. But we cannot stop here. We must teach them how to use it. "Woman's work for woman," surely, for this must be done in the homes.

Freedom gave them the *right* to establish homes! They did the best they knew how, many of them, but they needed teaching—they need it to-day. They must be taught thrift and industry, and cleanliness and order. They want some one to come to them and help them to transform their huts into homes. Could you see their rags, their ugly, misshapen garments, you would agree with me that the women and girls greatly need to be taught the use of the needle.

Of course Christian schools need to be multiplied among them, where the rudiments of an English education shall be thoroughly given, where sewing and cooking, the care of the house and the care of the sick shall be carefully taught the girls, where the boys may learn the use of tools and all that pertains to good farming.

Our stronghold is the children. We can never eradicate the evils existing among the older generation. Slavery left too much ignorance and superstition to ever be driven from the minds of those who lived under its sway. But we are responsible for the coming generations.

The American Missionary Association aims to reach the young and meet their needs by the workers sent out.

Perhaps our work in Savannah will be illustrative of that done in many other parts of the field. We have there established a church and school. There are now in school over 200 pupils. The majority of these remain long enough with us to obtain a good common-school education. We have also a normal grade, where methods of teaching are taught those who desire to fit themselves for teachers.

Besides this we have fitted up a sewing-room, where the girls learn every part of sewing and repairing, cutting and basting. Many schools have shops for boys ; we look forward to the time when we may be able to have them, too.

We are just establishing a reading-room. Those who have read Prof. Salisbury's article in the November MISSIONARY understand how much this is needed. In our present circumstances we arrange it so that all pupils of higher grades have a daily reading hour, with teacher to direct. Then once in two weeks the older pupils meet for a social reading.

In our devotional exercises and school prayer meetings we aim to assist them in a knowledge of true religion. Last year we observed the Week of Prayer, and in the daily meetings held for several weeks some found the way to Christ and Christian life. Our Church and Sunday-School work reaches many who are not connected with our school. We have a devoted missionary who spends her time in visiting the parents and children in their homes, ministering to the wants of the sick and needy, and holding Bible and Missionary meetings.

This is a bare outline of our work. I presume many of you are saying. "Have there been no results during these last twenty years?" Oh yes, we have a bright side to the picture. When we are tired and discouraged, and wonder if harvest time will never come, we go to some of the pleasant homes where great changes have been wrought. We point to a scholar and tell her past history, and then thank God that the seed sown found a lodging place and good soil.

In the cities when the large schools are, and where there are fair public schools—where there is constant contact with civilized life, many of the colored people live well. Yet there may be a neat, cosy home just across the street, and a few doors beyond, a wretched hovel.

In the country, when the "Teachers' Home" and little school house are built beside their log cabins, they catch a glimpse of better things than they have known. The modest house, freshly painted, with the neat, cosy rooms inside—very simple and plain to us—seems like a palace to them. They begin to want the same. The children go to school and come home with wonderful things to tell. Faces and hands become clean, the woolly heads are more carefully combed, rents are mended, the girls put on clean collars.

The missionary shows the women how to fashion home-made lounges and stools, they are covered with some bright calico, the floor is scrubbed white, and they begin to live. The teacher says that they must work if they want to have homes, money begins to be saved, and before you know it little frame houses are going up beside the old cabin. A good horse or mule, with a bright shiny buggy, takes the place of the old steer and cart.

Yes, indeed, much has been accomplished. But we had very few workers in the early days among four million people, although just as many as could be supported with the means furnished, and to-day, among nearly seven millions, we have but 336 workers.

Millions sit in darkness right here in our own land. A mighty work is to be done, and the work in Africa must be done largely by these people, too.

We need more money ; Christian men and women to go forth, and Christian men and women who are willing to send them. "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." "He that reapeth receiveth wages, and gathereth fruit unto life eternal."

REPORT OF THE SECRETARY.

The information from the field, to which you have listened, explains to you the necessity for the organization of a Bureau of Woman's Work. It was organized in April, 1888, for the purpose, as was then stated :

1. To give information to the ladies in the churches of the variety of work sustained by the Association and to assist in devising plans of help.

2. To promote correspondence with churches, Sabbath-schools, missionary societies or individuals who will undertake work of a special character, such as the support of missionaries, aiding of students, supplying clothing, furnishing goods, and meeting other wants on mission ground.

3. To send to the churches, conferences or associations desiring it, experienced and intelligent lady missionaries to address them, giving fuller details of our methods of work.

It was believed that the growing interest on the part of the ladies of our churches, and their evident disposition to aid more effectively in the elevation of women, particularly the women of the South, called for such a department. Already the ladies of one State had organized the "Woman's Aid to the A. M. A.," that they might have their definite line of work in the support of lady missionaries, and inquiry had been made by many how best to assist in this work.

It was recognized that in no other way could a general interest be awakened and maintained so well as by giving direct information from the field, and the twenty years' experience of the Association in the South, during which time more than 8,000 different ladies had been employed as missionaries and teachers, the knowledge gained of the peculiarities of the field and best methods of reaching the people, and the thorough organization of the different departments of labor in home, school, and church, prepared us to bring before the ladies the information necessary, and to offer most excellent opportunities for special work for women. The ready response to this movement confirms the wisdom of the step, and we trust that ere long the Bureau will open new avenues of usefulness to the ladies of the churches, and give enlargement and efficiency to the work in the field.

Immediately following the organization of the Bureau, Miss Rose Kinney, of Oberlin, O., for many years engaged in the Southern work, and recently located in one of the dark corners of the field, McIntosh, Ga., was detailed for service in the North. She spent about six weeks in Ohio, Michigan, Illinois and Iowa, addressing ladies' meetings at the General Associations, and with good results. In June the Secretary of the Bureau was present at the State Conferences of Vermont and Maine, and gave information of the work in the field, resulting in the appointment of a State Committee of ladies in Vermont, to secure funds for the support of a missionary. Early in September Miss Anna M. Cahill, for nine years connected with Fisk University, Nashville, Tenn., was detailed for special service, and has recently attended a series of meetings in Michigan and Illinois.

It is our purpose thus to bring the work before the ladies whenever and wherever opportunity is given, through different teachers and missionaries whom we may be able to spare temporarily from the field.

Within the year just closed, Sept. 30, the Association has had special aid from ladies North in the support of seven missionaries, as follows :

Ladies of Maine, support of Miss Lunt at Selma, Ala., and Miss Farrington at Wilmington, N. C.	\$675 00
Ladies of First and Second Cong. Churches, Oberlin, O., support of Miss Stevenson at Atlanta, Ga.	387 00
Ladies of Illinois, support of Miss Clark at Mobile, Ala.	214 46

Ladies of Wisconsin, support of Miss Jillson at Montgomery, Ala.....	254 33
Ladies of Congregational Churches, Chelsea, Mass., support of Mrs. Steele at Chattanooga, Tenn.....	488 81
Ladies of Iowa, support of Miss Gerrish at New Orleans, La.....	406 45
Total.....	\$2,426 05

In this connection we would mention also that a lady missionary, Miss Clary, at Beaufort, S. C., was sustained to the amount of \$300 by the Sunday-school of the Central Congregational Church, Brooklyn.

Supplies in the furnishing of Mission Homes and dormitories have been recently furnished, and there is very marked increase of aid in the furnishing of clothing, both new and second-hand, for the benefit of students who are struggling in the greatest poverty to obtain an education.

While, therefore, but a few months have elapsed since the organization of the Bureau of Woman's Work, its advantage is already manifest.

Since the field of missionary operations in our own country is large and diversified, and three leading societies exist, each having its distinct and important work,—viz.: The New West Education Commission, the American Home Missionary Society, and the American Missionary Association—no effort has been made by the American Missionary Association to organize local societies auxiliary to itself; but that a society should exist in every church, able to co-operate directly with this Association in its great work for the Chinese, the Indians, the negroes and the needy whites of the South, seems apparent.

To this end we urge upon the ladies organization, as helpful to systematic giving, and to facilitate such movement we present a form of constitution for a co-operative society, that may be open to the call from all parts of our country. This we greatly prefer as avoiding complication and preserving fellowship and unity in the home work. Such is the pressure of claims upon us, however, through the needs of our field, that except as such opportunity is afforded for aid to the Am. Miss. Assoc., we feel that we may be constrained to ask for organization auxiliary to the A. M. A. exclusively—for the women and children of 6,000,000 of colored people of the South alone presents a field for missionary work in the elevation of women, which we must not ignore, from the responsibility of which we cannot escape.

We are just now entering upon a new year of work. Of the 175 ladies appointed to the various departments of missionary labor, twelve are engaged for special home visitation among the people. You can see at a glance that this number is insufficient for that line of duty. Although our teachers are missionaries, and accomplish much through the schools and various agencies set at work for the elevation of the people, yet we ought to have at least one experienced and efficient woman at every mission station, whose entire time should be given to special work in the homes of the people. Not only do we desire this, but the most urgent appeals are sent us from the field for help of this kind, not instead of that which we are doing in school and church, but supplementary to it, as necessary in securing the results we seek. Already fifteen applications are before us for lady missionaries to work in the homes, and we wait only for the women of the North to furnish us the necessary funds. As fast as we receive pledges of support the missionaries will be sent out.

May the heart of every Christian woman be quickened to new impulse for the development of womanhood in those in our own land, so degraded and helpless!

FORM OF CONSTITUTION OF WOMAN'S MISSIONARY SOCIETIES.

ART. 1. This Society shall be called the Woman's Co-operative Missionary Society, ——— Church.

ART. 2. Its object shall be to co-operate with the established missionary societies of the Congregational churches of America, in diffusing missionary intelligence, increasing interest in prayer, and in raising funds for missionary work in this country.

ART. 3. The officers of this Society shall be a President, a Vice-President, a Secretary, a Treasurer, and an Executive Committee of ——— members. The Treasurer shall keep separate accounts for the different societies co-operating, or, if preferred, a Treasurer may be appointed for each.

ART. 4. Contributors to this Society may designate to which branch of missionary work they wish their contributions applied. Undesignated contributions may be assigned by vote of the Executive Committee.

ART. 5. Any lady may become a member of this Society by contributing a sum not less than one dollar annually, or ten cents monthly. Gentlemen elected at any regular meeting may become honorary members by the payment of ——— dollars.

ART. 6. ——— members present at any regularly called meeting shall constitute a quorum for business.

ART. 7. Meetings shall be held monthly, at which the Secretary shall give information of the work of the various societies assisted. Special meetings may be called by the officers and Executive Committee. Meetings shall be opened by devotional exercises.

ART. 8. A vote of two-thirds of the members present at any regular meeting shall be requisite for making any change in this constitution.

THE BUREAU IN THE WEST.

BY MISS ANNA M. CAHILL.

One main object of the Woman's Bureau, as stated at the time of its organization, is to diffuse information among the ladies of our churches, as to our work in its various departments.

The carrying out of this purpose led to my eight weeks of itineracy among the conferences and churches of Wisconsin and Michigan.

If I went to inform I went also to learn—to see how fares our cause in these churches. Especially I sought to learn how strong a hold the work of the American Missionary Association has upon the sympathy and effort of the Christian ladies of that section, what organized system of helpfulness they already have in this line, or what in their judgment can be done and will be done toward incorporating this work in their regular plan of missionary operations for each year.

As I expected, I found the interest in our cause in various stages of development. It is not strange that in some places the ladies did not even so much as know that there was a Woman's Bureau. The Bureau is in its infancy, and the fact of its existence has not yet taken hold of us all in any practical way. In many churches—not by any means always the larger ones—I found an intelligent appreciation of the needs and claims of the South.

We have had many workers from these States of the West, or rather of the Interior, and when I had the pleasure of going into a community that had sent out one or more to the work in some part of our field, I found always an enthusiastic interest and a warm response to my appeals.

My introduction to the warm-hearted Christian people of Wisconsin was at the

State Association, met at Racine Sept. 24. Finding on my arrival a large representation of ladies gathered to celebrate the anniversary of their Foreign Missionary Society, I felt sure that there must be also an active sympathy for the work in our own land, and I was not disappointed. On the following day, at a special gathering of the ladies, a State society was organized, whose range of objects should include all the benevolent societies of our denomination, working in this country, leaving conferences and local organizations at liberty to contribute through one treasurer or several treasurers, to any of these societies.

After attending this "gathering of the tribes" it was my privilege to go by invitation to a few of the towns in southern Wisconsin. Of course the State organization has not yet stretched out its arms over the State in the formation of local societies. I can but think that Beloit, Whitewater, Geneva and Kenosha will be among the first to take definite steps in this direction. Wisconsin has by special contributions from her ladies supported a missionary in the South for several years and is still doing so. When through regular channels of organization they shall make this a part of their regular yearly charity, the arrangement can be more permanently relied upon by the Woman's Bureau. Many, I think, will endorse the sentiment of a prominent lady in Michigan who said to me: "I think the ladies of each one of these Western States ought to support one or more teacher-missionaries under the Association."

On the 9th of October, at Grand Rapids, I joined the representative of the Woman's Department of the American Home Missionary Society, with whom the longer tour of six weeks was to be made in Michigan. We were then on our way to the Grand River Conference at Allendale, where we found a hearty welcome. In this Conference there is a branch of the State Woman's Home Missionary Society, a society already more than a year old and organized on the same broad platform as that adopted in Wisconsin.

Before the meeting of the Southern Michigan Conference we were able to visit, in rapid succession, the churches at Middleville, Vermontville, and Olivet, in all of which an evident sympathy in the various forms of our work led me to hope that increased effort might result from this new presentation of our needs.

In the Southern Conference we found also a branch organization, union in its character, and so efficiently officered that all is likely to be done that can be accomplished through it. Nowhere did I find stancher friends for our Christian educational work in the South than in this conference.

At this point a short break occurred in our Michigan tour. A rapid journey brought us to Lake City in time to spend one day at the Minnesota State Association—just to grasp the hands of our Minnesota friends and be assured of their continued helpfulness. The Woman's Home Missionary Society voted that at the next annual meeting the constitution should be reconsidered, with a view to enlarging its borders and including all the benevolent societies of our home work. The giving of a year's notice before any change can be made is required by the constitution itself.

We took up the work in Michigan again at St. Joseph, and from there went to the Kalamazoo Association. We found here, as elsewhere, that these autumn conferences are generally held with the smaller and less accessible churches, where the attendance of ladies is necessarily limited, and we must, therefore, give our message to the pastors, charging them with the responsibility of carrying it to the ladies of their churches.

Before the next conference we were able to take in our plan the central points, Jackson, Ann Arbor, Flint and Lansing, and when we went up from there to

Nashville to the Marshall Conference we felt that we were meeting old friends in the pastors and people, at whose homes we had already been.

Another tour through Kalamazoo, Allegan, Owosso, Port Huron, St. Clair, Detroit, Union City and Chelsea brought us much the same experiences as before.

We came finally to the large Eastern Conference, which was to be our last place of labor in Michigan. The ladies of this Conference, though not yet organized for home work under the State society, for several years supported a missionary in the South, largely through the personal effort of one active lady, who made this special collection her care. With the closing of this Bureau visit to the ladies of Michigan the work is left in their hands—not to be forgotten by them, but to be developed and strengthened until there shall be a rich annual fruitage of effort and practical result.

CHILDREN'S PAGE.

CHRISTMAS GIVING AT MYSTIC, CONN.

REV. CHARLES H. OLIPHANT.

The Editor has asked me to give some account of the way our Sunday-school behaves itself at Christmas-time.

There are two ideas about the Church; and as parents feel and think about the Church the children will be pretty sure to think and feel about the Sunday-school. One conception of the Church is that it is a kind of receptacle for pious people. When one becomes "good enough" he is expected to get into this receptacle and there be acted upon by the means of grace. It is one of the mischiefs of this notion that it seems to excuse laymen from any active part in Christian work, if only they are regular attendants upon divine service. So, many people come to the preaching and the praying as if there were nothing for them to do, nothing either great or small. Such members may be said to be found in the "passive voice."

The other and better notion is that the Church is not a receptacle, but an engine; not a box for Christians to get into, but a "body" for them to operate, and through which Christ can act upon the world of to-day. According to this view, the minister is not the only member whom the Master has called into His vineyard, the ideal Church is not so much a company of sheep as a company of soldiers; the congregation comes together not simply to "hear Mr. —," but to organize for work. This may be called the Church's "active voice." I cannot (within the verbal limits assigned me) measure the miles of distance which lie between these two views.

The same confusion of thought prevails in the Sunday-school. We know how the small boy finds that Sunday-school the most attractive (and that teacher the "nicest") whose Christmas-tree pays the largest dividend.

When I came to my present field of work it had been the immemorial custom to have a tree and a treat for the children of the school. After a year or two of competition with other schools in making it "worth while" for children to attend our own, we "braced up" and put the question to vote whether we would make the Christmas festival a feast for ourselves or a feast for others; whether we would have our school at this time a dispenser of sweetmeats and ourselves the beneficiaries, or dispense a gift instead to some more needy servants of the Master, who had no parental pocketbook to tap; no good things to give away. To the



CHILDREN BEARING CHRISTMAS GIFTS

surprise of all the vote was unanimous against the old, and in favor of the new, way. There was much misgiving as to results. Many confidently predicted that the offerings (each class was invited to bring its own in a sealed envelope) would be microscopic. It was distinctly understood that no money—not the smallest sum—was asked from those who disapproved the plan. Teachers were urged to dissuade their classes from perfunctory gifts. Inquiring next for a suitable object, we were advised by the Home Missionary Society of a poor servant of theirs in a Western State, whose poorer and more to be pitied wife was the mother of seven children. We put her to vote, and she was promptly and unanimously chosen. With the introduction into the plan of a personal element, enthusiasm began, and it became evident at once that there was to be sharp rivalry between the classes as to the size of their gifts. At length came the Christmas Eve concert, and with it a bright, full company of children. They never looked so happy, and every one of them knows that he never was so happy on such an occasion, as when, class by class, the offerings were handed to the Superintendent. With each of these a passage of Scripture was recited. It became only too evident, as the pile within his hand increased, that the prognostications of those who were sure that an old Sunday-school could not be taught new tricks were false. We are a small school—only 80 scholars—but the class offerings on this occasion footed up twenty-eight dollars and some cents. A letter was accordingly written and the money inclosed to the wife (this was the best part of it, for we were sure that the minister could not then, as ministers will, mistake the remittance for a portion of his salary), who was asked to purchase with the amount some article or articles of which she was individually in need. The letter which came back to us after a week made those who heard it read in open school clear their throats and wink away an inevitable tear. It revealed (among other things) the fact that this poor servant had hitherto made all the clothing for seven children with the bare needle. Now she has a sewing machine. We all think, but none more fervently than the children, that the memory of a few oranges, more or less—oranges eaten three years ago—would not compensate for the glad consciousness that life is easier every day in at least one prairie home. Thus we were led to translate the Beatitude pronounced upon the “giver” into our own experience, and we have its meaning in the continuous stream of happiness which many have felt at the remembrance of what our pennies wrought.

We have recently chosen an object for this year's offering; for the practice of giving and not receiving at Christmas-time is now habitual with us. Dr. Pike has told us about Philip Page, the African lad now at Atlanta, seeking eagerly, but with insufficient means, such an education as will qualify him to go back to his people a missionary. We shall send him enough for his support for one, and perhaps for two months.

Let me urge those who may read these words to allow no seeming obstacle to prevent the putting in practice, in the schools to which they belong, of the plan here described. Do not fail to give the children for their Christmas gift the happiness that giving brings. Do not delay to teach the young by so simple a lesson the difference between the blessedness of giving and that of receiving. Identify by all means the aims and methods of the Church and Sunday-school. Let it not, even in a figure, appear to the child that the Christian attitude is one of idle enjoyment. No matter how small the gift, it is the *giving up* which makes us the Lord's disciples.

RECEIPTS FOR NOVEMBER 1883.

MAINE, \$425.02.

Bangor. Central Cong. Ch. and Soc....	\$250 95
Bangor. Central Cong. Ch. and Soc., for <i>Dakota M.</i>	1 58
Brunswick. Young Ladies' Missionary Soc. of First Parish, for <i>Student Aid</i> , <i>Talladega C.</i>	15 00
Eastport. Central Cong. Sab. Sch.	5 00
Falmouth. First Cong. Ch. and Soc., 30; Second Cong. Ch. and Soc., 7.20.	37 20
Hiram. ———, for <i>Selma, Ala.</i>	1 75
Portland. State Street Cong. Ch., 50; Saint Lawrence Street Ch. and Soc., 11.17.....	61 17
Wells. Ladies of First Cong. Ch., Bbl. of C., for <i>Wilmington, N. C.</i>	16 00
Winthrop. Cong. Ch.	15 39
Yarmouth. First Cong. Ch. and Soc.	21 00
York. First Cong. Ch. and Soc.	

NEW HAMPSHIRE, \$715.46.

East Jaffrey. Cong. Ch.	20 68
Dover. Mrs. A. Fairbanks, 7; Mrs. S. Foye, 5, for <i>Student Aid, Atlanta U.</i>	12 00
Great Falls. First Cong. Ch.	39 12
Haverhill. Cong. Ch. and Soc.	15 63
Hinsdale. Cong. Ch. and Soc., 9.33; Cyrus Newhall, 1.....	10 33
Keene. Geo. E. Whitney.....	5 00
Keene. Ladies' Benev. Soc. of Second Ch., for <i>Mcintosh, Ga.</i>	2 50
Lyme. Cong. Sab. Sch.	10 00
Marlborough. Freedmen's Aid Soc., 2 bbls. of C., val. 80, for <i>Talladega C.</i> , 4 for <i>Freight</i>	4 00
Nashua. First Cong. Ch. and Soc.	29 43
New Ipswich. Children's 21st Annual Fair for benevolent objects.....	10 50
Pembroke. Cong. Ch. (ad'l), 5; Rev. D. Goodhue, 1.....	6 00
Pittsfield. Box of Goods, by Rev. G. E. Hill, for <i>Marion, Ala.</i>	5 00
Rindge. Cong. Ch. and Soc.	25 00
Tilton and Northfield. Cong. Ch. and Soc.	20 27
Walpole. Cong. Ch. and Soc.	
West Lebanon. "Children's Mission Band." Christmas Box, for <i>Bird's Nest</i> , <i>Santee Agency, Neb.</i>	
West Lebanon. Bbl. of C., by Rev. T. C. Pease, for <i>Marietta, Ga.</i>	

\$215 46

LEGAOY.

Francestown. Estate of Mrs. Harriet F. Downes, by Geo. E. Downes.....	500 00
--	--------

\$715 46

VERMONT, \$175.05.

Barnet. Cong. Ch. and Soc.	48 13
Berlin. Ladies' Benev. Soc., Bbl. and Box of C., for <i>Talladega C.</i>	
Brattleborough. H. Halsey, for <i>Student Aid, Talladega C.</i>	5 00
Manchester. Mrs. A. C. Reed, Bbl. of C., for <i>Atlanta U.</i>	
Norwich. Cong. Ch. and Soc.	10 00
Randolph. Mrs. Mary K. Nichols.....	3 00
Rupert. Cong. Ch. and Soc.	11 25
Saint Johnsbury. Mrs. V. M. Howard, 25; Mrs. E. D. Blodgett, 25, for <i>Student Aid, Fisk U.</i>	50 00
Swanton. H. Stone, wife and daughter.	5 00
Vershire. Luella D. Carpenter.....	1 00
Worcester. Cong. Ch. and Soc.	10 55

West Randolph. Mrs. Susan E. Albin...	\$6 00
Westminster West. Cong. Ch. and Soc.	19 10
Winham. Cong. Sab. Sch.	6 02

MASSACHUSETTS, \$2,795.19.

Ablington. "A Friend," to const. NA- HUM FULLERTON L. M.	50 00
Amesbury. Cong. Ch. and Soc.	12 30
Amherst. "A Friend," for <i>Student Aid</i> , <i>Atlanta U.</i>	7 00
Andover. G. W. W. Dove, for <i>Student Aid, Atlanta U.</i>	25 00
Andover. Sab. Sch. of South Ch., for <i>Student Aid, Fisk U.</i>	20 00
Attleborough. Second Cong. Ch. and Soc., 90.72; incorrectly ack. in De- cember number from Vt.	
Auburn. Cong. Ch., to const. REV. SAM- UEL D. HOSMER, L. M.	47 67
Boylston. Ladies' Soc. of Cong. Ch., Box of C., val. 16.....	
Boston. Pilgrim Soc. of Phillips Ch., for <i>Student Aid, Fisk U.</i>	50 00
Boston. Mrs. D. C. Holden, Bbl. of C., for <i>Chattanooga, Tenn.</i>	10 00
Boston. "Cash".....	37 87
Boxford. Cong. Ch.	
Brookline. Mrs. Crafts, Books.	
Brimfield. Ladies of Second Cong. Ch., for <i>Freight</i>	2 00
Brookton. Porter Ch. and Soc., "A Friend," 20 (ad'l.) to const. MRS. AL- PHEUS GURNEY and EVERETT C. RAN- DALL L. Ms.; Mrs. Mary E. Perkins, 5.	25 00
Brookton. Mrs. Baylis Sanford, Bbl. of C., 2 for <i>Freight, for Tougaloo U.</i>	2 00
Bradford. First Cong. Ch. and Soc., for <i>Student Aid, Chattanooga, Tenn.</i>	101 00
Billerica. Ladies of O. C. Ch., Chest of C., for <i>Atlanta U.</i>	
Bridgewater. Central Sq. Trin. Cong. Ch. and Soc. 40, to const. ANNIE M. EDSON L. M.; Central Sq. Sab. Sch., 15.	55 00
Brimfield. Ladies of Second Cong. Ch. and Soc., Bbl. of C., for <i>Chattanooga</i> , <i>Tenn.</i> , val. 34.....	5 00
Cambridge. "A titling".....	12 67
Chelsea. Ladies' Union Home Mission Band, for <i>Lady Miss'y, Chattanooga</i> , <i>Tenn.</i>	25 00
Chelsea. Third Cong. Ch. and Soc.	31 87
Chicopee. Second Cong. Ch.	
Clinton. Woman's Home Miss'y Ass'n, to const. MISS ANNIE C. PIERCE L. M.,	30 00
Dehham. First Cong. Ch. and Soc.	159 81
Dorchester. Second Cong. Sab. Sch., (ad'l).....	1 24
Duxbury. A. P. Ellison, Bbl. of C., for <i>Atlanta U.</i>	
East Bridgewater. Mrs. S. D. Shaw....	3 00
Florence. Florence Cong. Ch.	15 81
Fitchburg. Calvinistic Ch. and Soc.	160 87
Gilbertsville. Sab. Sch. of Cong. Ch., for <i>Student Aid, Fisk U.</i>	50 00
Hatfield. Cong. Ch.	58 00
Haverhill. Algernon R. Nichols, for <i>Student Aid, Talladega C.</i>	35 00
Haverhill. Sew. Soc. of No. Cong. Ch., Bbl. of C., val. 75.37, for <i>Tougaloo U.</i>	
Holliston. "Friends," 15.97; Mission- ary Concert, 4 03, for <i>Student Aid</i> ; "Friends," Shoemaker's kit. val. 10, Shoe-lasts and clothing, for <i>Talladega C.</i>	20 00

Hyde Park. Heart and Hand Soc., 25; First Cong. Sab. Sch., 15, for <i>Straight U.</i> , furnishing	\$40 00	Worcester. "A Friend," for <i>Student Aid, Talladega C.</i>	\$100 00
Ipswich. First Cong. Ch. and Soc., 9.31 and Bbl. of C.	9 31	Worcester. Plymouth Ch. Sab. Sch., for <i>Student Aid, Talladega C.</i>	8 66
Lawrence. "E. F. E."	5 00	Worcester. Infant Class Piedmont Sab. Sch. for <i>Student Aid, Atlanta U.</i>	30 00
Lee. Cong. Sab. Sch.	75 00	Worthington. "An Aged Lady," by Rev. F. S. Huntington	10 00
Leominster. Orthodox Cong. Ch. and Soc.	26 45	Yarmouth. Ladies' Sew. C. of First Cong. Ch., Bbl. of C., for <i>Chattanooga, Tenn.</i>	20 00
Lexington. Hancock Ch. and Soc.	24 75	— "A Friend"	20 00
Ludlow. Cong. Ch.	35 16		
Malden. Trin. Cong. Sab. Sch., for <i>Student Aid, Fisk U.</i>	25 00	RHODE ISLAND, \$337.80.	
Medfield. Ladies of Second Cong. Ch., Bbl. of C., 3 for <i>Freight, for Savannah, Ga.</i>	3 00	Kingston. Cong. Ch.	22 91
Melrose. Orthodox Ch. and Soc.	60 77	LEGACY.	
Middleboro. Central Cong. Ch. and Soc.	56 59	Providence. Estate of Sarah P. Phillips, by T. Salisbury, Adm'r.	314 89
Monson. Cong. Ch. (12 of which from Mrs. H. Dewey's class, for <i>Howard U.</i>)	37 00	CONNECTICUT, \$1,972.41.	
Newbury. First Parish, 2 Bbls. of C., for <i>Tougaloo U.</i>	66 33	Branford. Rev. C. P. Osborne	\$10.00
Newburyport. North Cong. Ch. and Soc., 36 83; Prospect St. Cong. Ch., 29.50.	100 00	Brookfield Center. Cong. Ch.	14 81
Newton. Ladies' Freedmen's Aid Sew. Cir., Bbl. of C., for <i>Macon, Ga.</i>	50	Che-hire. Cong. Sab. Sch., for <i>Sab. Sch. Work, Marion, Ala.</i>	25 00
Newton Center. First Cong. Sab. Sch., for <i>Student Aid, Chattanooga, Tenn.</i>	6 75	Coventry. First Cong. Ch.	41 93
Newton Lower Falls. "Friend," for <i>Student Aid, Straight U.</i>	51 06	Danbury. First Cong. Ch.	12 00
Norfolk. Cong. Ch. and Soc.	5 14	Derby. First Cong. Ch. Sab. Sch., for <i>Tillotson C. & N. Inst.</i>	10 00
North Amherst. Cong. Sab. Sch., for <i>Student Aid, Atlanta U.</i>	15 00	East Hartford. South Cong. Ch., 15; Mrs. E. M. Roberts, 5.	20 00
Norwood. Cong. Ch. and Soc.	2 00	East Woodstock. Cong. Ch. and Soc.	25 00
Oxford. Ladies' Miss'y Soc., for <i>Missionary, Topeka, Kan.</i>	1 44	Ellington. Cong. Ch.	26 14
Oxford. Ladies' Miss'y Soc., Bbl. of C., 2 for <i>Freight for Wilmington, N. C.</i>	2 50	Guilford. "A member of Third Cong. Ch." for <i>Student Aid, Tillotson C. & N. Inst.</i>	2 00
Palmer. Thorndike Cong. Ch.	2 50	Haddam Neck. Cong. Ch.	5 00
Pepperell. "Friends," Bbl. of C., for <i>Avery Inst.</i>	143 00	Hartford. Pearl St. Cong. Ch.	84 41
Pittsfield. Mrs. Hurd, Bbl. of C., 2.50 for <i>Freight, for Talladega C.</i>	6 00	Higgenum. Cong. Sab. Sch., 31.43, to const. JOHN H. FREEMAN L. M.; Cong. Ch., 20.	51 43
Randolph. First Cong. Ch. and Soc. (10 of which from Sab. Sch., for <i>S. S. work.</i>)	5 64	Kensington. Cong. Ch.	35 73
Rockport. Busy Bee Soc., by Sadie W. Butman, for <i>Student Aid, Talladega C.</i>	7 00	Killingly. E. F. Jencks	5 00
Rockport. "Pastor's Class," for <i>Dakota M.</i>	50 05	Lakeville. Children's Mission Circle, for <i>Student Aid, Atlanta U.</i>	50 00
Rockport. First Cong. Sab. Sch., 2 Bbls. of S. S. Exercises	136 60	Litchfield. Sab. Sch., for <i>Student Aid, Fisk U.</i>	50 00
Shirley Village. Cong. Ch. and Soc.	30 00	Meriden. First Cong. Ch., to const. CATHERINE C. HINSDALE, MRS. WM. HOMAN, JOSEPH U. PRATT, E. B. COWLES, MARGARET LOGAN, LILLIAN B. SMITH, LUCY B. GRISWOLD, SALLIE E. COLLINS, JOHN WARREN and MARSHALL A. FOWLER L. Ms.	300 00
Spencer. Cong. Ch. and Soc.	3 00	Meriden. Center Cong. Ch.	50 00
Spencer. Young Ladies' Mission Circle, Bbl. of C.	49 83	Middletown. First Ch., 25.29; "A Friend," 5.	30 29
Springfield. Hope Cong. Ch.	13 54	Milton. Cong. Ch.	7 13
Sunderland. Ladies of Cong. Ch., Bbl. of C., 3 for <i>Freight, for Atlanta U.</i>	2 00	Millington. Cong. Ch.	5 00
Sutton. Cong. Ch. and Soc.	10 00	New Britain. South Cong. Ch.	7 00
Taunton. Union Ch. and Soc.	50 00	New Haven. "A Friend, in commemoration of fiftieth birthday," 50; Mrs. Sylvia Johnson, 10.	60 00
Tewksbury. Ladies' Benev. Soc., for <i>Freight, for Talladega C.</i>	49 83	New London. Church of Christ.	49 80
Townsend. Ladies' Benev. Soc., Bbl. of C., val. 22.50.	2 00	New London. Mrs. B. P. McEwen, Bbl. of C. and Chest of Books, for <i>Talladega C.</i>	
Watertown. Young Ladies' Mission Band of Phillips Ch., for <i>Student Aid, Straight U.</i>	50 00	Northfield. Cong. Ch. and Soc., to const. MISS MARY McCALL L. M.	51 02
Webster. Cong. Ch. and Soc.	50 00	Norwalk. First Cong. Ch.	75 41
Westborough. Evan. Cong. Sab. Sch.	50 00	Norwich. Rev. W. S. Palmer	5 00
Westborough. Freedmen's Mission Ass'n, Bbl. of C., 1. for <i>Freight, for Atlanta U.</i>	10 00	Norwich Town. Charles B. Baldwin	10 00
West Medway. Cyrus Adams	9 75	Putnam. "Missionary Workers" of Cong. Ch., for <i>Student Aid, Talladega C.</i>	25 00
West Newton. "A Friend" Bbl. of C.	30 00	Stamford. First Cong. Ch.	44 68
Weymouth. First Cong. Ch. and Soc.	10 00	South Coventry. Cong. Sab. Sch., for <i>Student Aid, Talladega C.</i>	25 00
Winchendon. First Cong. Sab. Sch., to const. Mrs. HARRIET BEWIS L. M.	98 00	Stonington. Second Cong. Ch. and Soc.	98 00
Worcester. Plymouth Cong. Ch. and Soc., 163.26; Salem St. Ch., 94; "E. C. C." 20.	277 26	Thomaston. Cong. Ch.	30 50
		Thompsonville. First Presb. Sab. Sch., for <i>Straight U. Library.</i>	6 61
		West Avon. "A Friend"	10 00
		West Haven. Cong. Ch. and Soc.	12 91
		West Hartford. Cong. Ch.	5 50

Wethersfield. Rev. G. J. Tillotson, for <i>Tillotson C. & N. Inst., Land</i>	\$50 00
Westport. Amasa Warren.....	5 60
Winchester. Cong. Ch.....	8 92
Vernon Centre. Cong. Ch.....	31 98
	\$1,472 41

LEGACY.

New Britain. Estate of Mrs. Laura F. Stanley, by Oliver Stanley, Ex.....	500 00
	\$1,972 41

NEW YORK, \$891.01.

Adams Basin. Mrs. Ezekiel Clark.....	5 00
Albany. Chas. A. Beach.....	25 00
Brooklyn. "A Friend".....	2 00
Brooklyn. Estate of Chas. Wilbur, pkg. Bibles.....	
Camden. Cong. Ch. & Sab. Sch., for <i>Talladega C.</i>	28 00
Clinton. Miss Cynthia Chipman, for <i>Student Aid, Fisk U.</i>	5 00
Crown Point. Second Cong. Ch.....	5 00
Durham. "A Friend".....	3 00
Ellington. George Waith.....	1 00
Fairport. First Cong. Ch.....	79 11
Fredonia. Sab. Sch. of Pres. Ch., for <i>Student Aid, Fisk U.</i>	50 00
Gloversville. Cong. Ch. (100 of which from A. Judson).....	127 00
Hamilton. Sab. Sch. of Cong. Ch., for <i>Student Aid, Fisk U.</i>	20 00
Homer. Ladies of Cong. Ch., Bbl. of C., for <i>Talladega C.</i>	
Le Roy. Miss Della A. Phillips, for <i>Lady Miss'y, Topeka, Kansas</i>	10 00
Liverpool. "A Friend," for <i>Student Aid, Fisk U.</i>	1 00
Malone. First Cong. Ch.....	32 20
Marion. Cong. Ch.....	22 60
Morristown. Cong. Ch.....	12 00
Munnsville. N. S. Hall, for <i>Tillotson C. & N. Inst., Reading Room</i>	5 00
New York. Pilgrim Cong. Ch., \$1.50, for <i>Talladega C.</i> and bal. to const. Dr. JOSEPH F. LAND, EDMUND L. CHAMPLIN and Mrs. LOUISE S. AYRES L. M.; Gen. Clinton B. Fisk, 30, to const. Miss FANNY GLEASON L. M.; "A Friend." 1; Harper & Brothers, 200 vols. School Books, val. 100.....	112 50
New York. D. J. Carson, for <i>Student Aid, Fisk U.</i>	50 00
New Haven. "A Friend," to const. REV. FRANK N. GREELLY and Mrs. ANNA C. GREELLY L. M.....	60 00
Penn Yan. Chas. C. Sheppard.....	150 00
Portland. Cong. Sab. Sch.....	8 60
West Chazy. Rev. L. Prindle.....	2 00
West Durham. Diantha Scoville.....	10 00
Warsaw. Mrs. H. L. Booth, Pkg. of Papers.....	
Waterville. Mrs. J. S. Hitchcock, for <i>Student Aid, Fisk U.</i>	5 00
Whitestown. S. Hoxie, for <i>Student Aid, Talladega C.</i>	10 00
"Yale 59," for <i>Student Aid, Talladega C.</i>	50 00
"A Friend," Blacksmith and Shoemakers' tools, val. 80.09, for <i>Tal- ladega C.</i>	

NEW JERSEY, \$281.00.

Bernardsville. J. L. Roberts.....	40 00
Elizabeth. Mrs. Hannah W. Page.....	1 00
Jersey City. Tabernacle Sab. Sch., for <i>Indian Girl, Santee Agency</i>	25 00
Montclair. First Cong. Sab. Sch., for <i>Student Aid, Hampton A. & N. Inst.</i>	35 00
Paterson. P. Van Houten.....	5 00
Upper Montclair. Christian Union Cong. Ch. (10.50 of which for <i>Dakota M.</i>).....	175 00
Raritan. Box of Papers.....	

PENNSYLVANIA, \$35.00.

Clark. Mrs. Elizabeth Dickson.....	15 00
Meadville. Miss Eliza Dickson.....	15 00
North East. Mrs. M. K. Spooner.....	5 00

OHIO, \$472.61.

Alliance. Welsh Cong. Sab. Sch.....	\$5 00
Andover. Cong. Ch.....	7 25
Bellevue. Cong. Ch., Collection 10.35, S. W. Boice 25, to const. Rev. W. G. ROBERTS L. M.....	35 35
Berea. Mrs. Fred. Smedley, for <i>Lexing- ton, Ky.</i>	3 75
Cleveland. First Cong. Ch.....	24 29
Cleveland. Sab. Sch. of First Cong. Ch., for <i>Student Aid, Fisk U.</i>	25 00
Cleveland. White Sew. Machine Co., Sewing Machine, for <i>Straight U.</i> Farmer. E. M. Ensign.....	10 00
Geneva. Mrs. S. Kingsbury, "in memory of her daughter Madelin," to const. Miss EMMA A. JOHNSON L. M.....	30 00
Huron. Theodore Alvord.....	1 50
Hudson. Cong. Ch. and Soc.....	43 16
Hudson. Cong. Sab. Sch., for <i>Student Aid, Fisk U.</i>	5 00
New Lyme. Ladies' Miss'y Soc., for <i>Straight U., Library</i>	7 60
North Bloomfield. E. A. Brown, for <i>Theo. Dept., Talladega C.</i>	100 00
Oberlin. "A Friend".....	10 00
Peru. "Friends," for <i>Student Aid, Talladega C.</i>	63 75
Ruggles. First Cong. Ch.....	6 23
Saybrook. Wm. C. Saxton.....	1 50
Strongsville. E. Lyman, bal. to const. Mrs. JULIA A. AVERY L. M.....	10 00
Toledo. Mrs. Elias H. Weed.....	5 00
West Andover. Cong. Ch.....	17 46
Wellington. First Cong. Ch.....	59 27
York. Cong. Ch. (ad'l).....	1 50

ILLINOIS, \$683.80.

Cable. Maria B. Holyoke.....	2 00
Camp Point. Mrs. S. B. McKinney.....	10 00
Chicago. New Eng. Cong. Ch., 40.53; Ladies' Miss'y Soc. of New Eng. Cong. Ch., 9.10.....	49 63
Dover. Cong. Ch.....	25 31
Dover. Ladies' Miss'y Soc., for <i>Lady Miss'y, Mobile, Ala.</i>	10 00
Englewood. First Cong. Ch.....	10 00
Evanston. Cong. Sab. Sch.....	11 00
Farlington. Phineas Chapman.....	50 00
Freeport. L. L. Farwell, for <i>Talladega C Galesburg. Infant Class First Cong. Ch. Sab. Sch., for Student Aid, Fisk U.</i>	17 50
Galesburg. C. S. Halsey, case of medi- cines, for <i>Talladega C.</i>	
Hampton. Cong. Ch.....	4 00
Jacksonville. Cong. Ch.....	49 30
Millburn. Ladies' Miss'y Soc., for <i>Lady Miss'y Mobile, Ala.</i>	25 00
Moline. First Cong. Ch.....	55 39
Naperville. Cong. Ch.....	17 40
Ottawa. First Cong. Ch.....	41 00
Onarga. "Gentleman".....	50
Providence. Cong. Ch.....	11 00
Rochelle. W. H. Holcomb, for <i>Student Aid, Fisk U.</i>	90 00
Rochelle. "A Friend," for <i>Tillotson C. and N. Inst., Reading Room</i>	50 00
Sheffield. Etta M. Kingburn.....	3 27
Sparta. Wm. Rosborough, 5; Bryce Crawford, 5; D. P. Barker, 2; P. B. Gault, 1; J. Hood, 1; S. Alexander, 1; J. Alexander, 1; R. H. Rosborough, 1; L. Fulton, 50c.....	17 50
Sycamore. I. H. Rogers, for <i>Student Aid, Fisk U.</i>	104 00

MICHIGAN, \$387.14.

Alamo. Ladies' Miss'y Soc.....	5 00
Allegan. "Friends," for <i>Student Aid, Fisk U.</i>	50 85
Adrian. C. C. Spooner.....	5 00
Baldwin. Rev. S. B. Demarest.....	2 00
Church's Corners. Cong. Ch., 13.40, and Sab. Sch., 12.60; J. F. Douglass, 4; A. W. Douglass, 2; James Robbins, 2	34 00

Clinton. Sab. Sch. of Cong. Ch., for Student Aid, Fisk U.....	\$9 60
East Saginaw. Sab. Sch. of Cong. Ch., for Student Aid, Fisk U.....	34 00
Grand Rapids. Park Cong. Ch., for Rev. J. H. Bengtson.....	30 00
Greenville. Cong. Sab. Sch., for Student Aid, Atlanta U.....	25 00
Halloway. James Vincent.....	10 00
Hudson. Young People's Benev. Soc., for Student Aid, Fisk U.....	25 00
Kalamazoo. Mrs. Henry Montague, 5; Mr. Belmer, 3, for Student Aid, Fisk U.....	8 00
Lansing. Plymouth Ch.....	21 74
Litchfield. Cong. Ch., 11.60; Ladies' Miss'y Soc., 11.20.....	22 80
Olivet. First Cong. Ch.....	6 63
Salem. First Cong. Ch., for Fisk U.....	10 00
Saint Clair. Cong. Ch.....	42 37
Three Oaks. Cong. Ch.....	35 65
Union City. J. R. Blake.....	5 00
Vienna. Cong. Ch.....	4 50

IOWA, \$208.46.

Alden. Mrs. E. Rogers.....	2 00
Anamosa. Ladies' Freedmen's Soc., Clothing, for Straight U.....	
Bellevue. Ladies of Cong. Ch., for Lady Miss'y, New Orleans, La.....	4 00
Chester Center. First Cong. Ch.....	40 00
Council Bluffs. Cong. Ch., for Talladega C.....	50 55
Decorah. Ladies' Soc., Bbl. of C., val. 40, for Straight U.....	
Des Moines. Ladies of First Cong. Ch., 3 Bbls of C., for Talladega C.....	11 71
Eldora. Cong. Ch.....	16 00
Grinnell. First Cong. Ch.....	17 00
McGregor. Young Ladies' Mission Band of Cong. Ch.....	18 00
McGregor. Cong. Ch., for Lady Miss'y, New Orleans, La.....	32 60
Montour. Cong. Ch.....	12 60
Onawa. Cong. Ch.....	
Staceyville. Miss F. D. Shattuck, bedding for Straight U.....	
— "Hawkeye," for Student Aid, Talladega C.....	4 00

WISCONSIN, \$163.69.

Burlington. Plymouth Ch.....	15 00
Cooksville. Edward Gilley.....	5 00
Emerald Grove. Cong. Ch.....	13 50
Janesville. Cong. Ch.....	10 32
Kan Kanna. Cong. Ch.....	5 00
La Crosse. Mission Sch.....	15 00
Milton. First Cong. Ch.....	6 87
Madison. First Cong. Ch.....	50 00
Platteville. Cong. Ch.....	35 00
Shopiere. Sab. Sch., for Student Aid, Straight U.....	8 00
Whitewater. Winchester & Partridge Mfg. Co., Corn and Feed Mill, val. 40, for Tougaloo U.....	

MINNESOTA, \$62.69.

Detroit. First Cong. Ch.....	3 00
Glyndon. Union Ch.....	8 17
Minneapolis. Plymouth Ch.....	30 46
Rochester. First Cong. Ch.....	21 06

KANSAS, \$9.70.

Lawrence. Plymouth Cong. Ch.....	9 70
----------------------------------	------

NEBRASKA, \$107.25.

Nebraska City. Cong. Ch.....	7 25
York. Dr. Benjamin Bissell.....	100 00

ARKANSAS, \$6.00.

Little Rock. Tuition.....	6 00
---------------------------	------

CALIFORNIA, \$30.00.

Arcata. "A Friend".....	20 00
-------------------------	-------

MARYLAND, \$129.22.

Baltimore. First Cong. Ch.....	129 22
--------------------------------	--------

KENTUCKY, \$122.75.

Lexington. Tuition.....	\$87 50
Newport. F. W. C. Crane.....	5 00
Williamsburg. Tuition.....	30 25

TENNESSEE, \$2,195.53.

Nashville. Fisk U., Tuition, 886.93; Rent, 75.....	961 93
Knoxville. Cong. Ch.....	12 00
Memphis. Friends, for Le Moyne Sch., Enlargement of Building.....	1,000 00
Memphis. Le Moyne Sch., Tuition.....	231 60

NORTH CAROLINA, \$232.10.

Raleigh. "Friends," 2; Miss E. P. Hayes, 6 (of which 1 for Freight) for Student Aid, Atlanta U.....	8 00
Wilmington. Normal Sch., Tuition, 219.10; Cong. Ch., 5.....	224 10

GEORGIA, \$450.05.

Atlanta. Storrs' Sch., Tuition, 244.05; Rent, 3; First Cong. Ch., 30.....	277 05
Macon. Cong. Ch.....	10 00
Savannah. Beach Inst., Tuition, 142; Rent, 10; Cong. Ch., 10.....	162 00
Woodville. "A Friend".....	1 00

ALABAMA, \$458.15.

Athens. Tuition, 63.90, "Student Aid," 20.....	83 90
Marion. Cong. Ch.....	10 00
Mobile. Emerson Inst., Tuition, 295.85; Cong. Ch., 1.20.....	297 05
Montgomery. Cong. Ch.....	20 00
Talladega. Talladega C., Tuition, 37.20; Cong. Ch., 10.....	47 20

LOUISIANA, \$207.00.

New Orleans. Straight U., Tuition.....	207 00
--	--------

MISSISSIPPI, \$1.00.

Jackson. Cong. Ch.....	1 00
------------------------	------

TEXAS, \$251.00.

Austin. Tillotson C. & N. Inst., Tuition.....	251 00
---	--------

—, \$25.00.

—Port Arthur. Rev. H. H. Robins, for Talladega C.....	25 00
---	-------

INCOMES, \$933.03.

Avery Fund, for Mendi M.....	575 00
C. F. Hammond Fund, for Straight U.....	125 00
De Forest Fund, for President's Chair, Talladega C.....	37 50
Howard Theo. Fund, for Howard U.....	85 53
Income Fund, for Straight U.....	20 00
Le Moyne Fund, for Memphis, Tenn.....	50 00
Luke Mem. Sch. Fund, for Talladega C.....	10 80
N. M. and A. Stone Fund, for Talladega C.....	25 00
Yale Library Fund, for Talladega C.....	4 20

Total for November.....\$14,734 11

Total from Oct. 1st to Nov. 30th.....29,977 09

FOR AMERICAN MISSIONARY.

Subscriptions from Oct. 1st to Nov. 30.....	76 07
---	-------

H. W. HUBBARD, Treasurer,
56 Reade Street, New York.

TO INVESTORS.

\$925 and accrued interest will buy a \$1,000 6 per cent. gold coupon bond of the

EAST and WEST R. R. CO. OF ALABAMA

This is a strictly first class investment bond, secured by a first mortgage on an old road, fully built and equipped, that has always paid its interest, and earns a dividend on its stock besides. This bond will pay you \$30 every six months. No taxes, no trouble, and a safe investment. For sale by the EAST AND WEST R. R. CO. OF ALA., 509 B'way, or AMERICAN LOAN AND TRUST CO., 113 B'way, N.Y.

CONSTITUTION.

ART. I. This society shall be called the American Missionary Association.

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations and diffuse a knowledge of the Holy Scriptures in our own country and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Members of evangelical churches may be constituted members of this Association for life by the payment of thirty dollars into its treasury, with the written declaration at the time or times of payment that the sum is to be applied to constitute a designated person a life member; and such membership shall begin sixty days after the payment shall have been completed. Other persons, by the payment of the same sum, may be made life members without the privilege of voting.

Every evangelical church which has within a year contributed to the funds of the Association and every State Conference or Association of such churches may appoint two delegates to the Annual Meeting of the Association; such delegates, duly attested by credentials, shall be members of the Association for the year for which they were thus appointed.

ART. IV. The Annual Meeting of the Association shall be held in the month of October or November, at such time and place as may be designated by the Association, or, in case of its failure to act, by the Executive Committee, by notice printed in the official publication of the Association for the preceding month.

ART. V. The officers of the Association shall be a President, five Vice-Presidents, a Corresponding Secretary or Secretaries, a Recording Secretary, a Treasurer, Auditors, and an Executive Committee of fifteen members, all of whom shall be elected by ballot.

At the first Annual Meeting after the adoption of this Constitution, five members of the Executive Committee shall be elected for the term of one year, five for two years and five for three years, and at each subsequent Annual Meeting, five members shall be elected for the full term of three years, and such others as shall be required to fill vacancies.

ART. VI. To the Executive Committee shall belong the collecting and disbursing of funds, the appointing, counseling, sustaining and dismissing of missionaries and agents, and the selection of missionary fields. They shall have authority to fill all vacancies in office occurring between the Annual Meetings; to apply to any Legislature for acts of incorporation, or conferring corporate powers; to make provision when necessary for disabled missionaries and for the widows and children of deceased missionaries, and in general to transact all such business as usually appertains to the Executive Committees of missionary and other benevolent societies. The acts of the Committee shall be subject to the revision of the Annual Meeting.

Five members of the Committee constitute a quorum for transacting business.

ART. VII. No person shall be made an officer of this Association who is not a member of some evangelical church.

ART. VIII. Missionary bodies and churches or individuals may appoint and sustain missionaries of their own, through the agency of the Executive Committee, on terms mutually agreed upon.

ART. IX. No amendment shall be made to this Constitution except by the vote of two-thirds of the members present at an Annual Meeting and voting, the amendment having been approved by the vote of a majority at the previous Annual Meeting.

VICK'S FLORAL GUIDE

For 1884 is an Elegant Book of 150 Pages, 3 Colored Plates of FLOWERS and Vegetables, and more than 1000 Illustrations of the choicest Flowers, Plants and VEGETABLES, and Directions for Growing. It is handsome enough for the Center Table or a Holiday Present. Send on your name and Postoffice address, with 10 cents, and we will send you a copy, post-paid. This is not a quarter of its cost. It is printed in both English and German. If you afterwards order seeds deduct the 10 cents. VICK'S SEEDS ARE THE BEST IN THE WORLD. The FLORAL GUIDE will tell how to get and grow them.

VICK'S Illustrated Monthly Magazine, 32 Pages, a Colored Plate in every number and many fine Engravings. Price \$1.25 a year; Five Copies for \$5. Specimen numbers sent for 10 cents; 3 trial copies 25 cts.

Address,

JAMES VICK.
Rochester, N. Y.



The Great Church LIGHT.

FRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade.

L. F. FRINK, 331 Pearl St. N. Y.

SKIN HUMORS CAN BE CURED BY GLENN'S SULPHUR SOAP.

SAN FRANCISCO, Feb. 16, 1883.

Mr. C. N. Crittenton:

DEAR SIR: I wish to call your attention to the good your Sulphur Soap has done me. For nearly fourteen years I have been troubled with a skin humor resembling salt rheum. I have spent nearly a small fortune for doctors and medicine, but with only temporary relief. I commenced using your "Glenn's Sulphur Soap" nearly two years ago—used it in baths and as a toilet soap daily. My skin is now as clear as an infant's, and no one would be able to tell that I ever had a skin complaint. I would not be without the soap if it cost five times the amount. Yours respectfully,

M. H. MORRIS.

Lock House, San Francisco, Cal.

The above testimonial is indisputable evidence that Glenn's Sulphur Soap will eliminate poisonous Skin Diseases WHEN ALL OTHER MEANS HAVE FAILED. To this fact thousands have testified; and that it will banish lesser afflictions, such as common PIMPLES, ERUPTIONS and SORES, and keep the skin clear and beautiful, is absolutely certain. For this reason ladies whose complexions have been improved by the use of this soap NOW MAKE IT A CONSTANT TOILET APPENDAGE. The genuine always bears the name of C. N. CRITTENTON, 115 Fulton street, New York, sole proprietor. For sale by all druggists or mailed to any address on receipt of 30 cents in stamps, or three cakes for 75 cents.

J. & R. LAMB,

59 Carmine Street.

Sixth Ave. cars pass the door.

BANNERS

IN SILK,

NEW DESIGNS.

CHURCH FURNITURE

SEND FOR HAND BOOK BY

MAIL.



PEARLS IN THE MOUTH



Beauty and Fragrance

Are communicated to the mouth by

SOZODONT

which renders the teeth pearly white, the gums rosy, and the breath sweet. By those who have used it, it is regarded as an indispensable adjunct of the toilet. It thoroughly removes tartar from the teeth, without injuring the enamel.

SOLD BY DRUGGISTS
EVERYWHERE.

MASON & HAMLIN ORGANS.

A cable dispatch announces that at the
International Industrial Exhibition

(1883) now in progress (1883) at

AMSTERDAM, NETHERLANDS,

These Organs have been Awarded the

GRAND DIPLOMA OF HONOR,

Being the **VERY HIGHEST AWARD**, ranking above the **GOLD MEDAL**,
and given only for **EXCEPTIONAL SUPER-EXCELLENCE**.

THUS IS CONTINUED THE UNBROKEN SERIES OF TRIUMPHS OF THESE ORGANS

AT EVERY GREAT WORLD'S INDUSTRIAL EXHIBITION

FOR SIXTEEN YEARS,

No other American Organs having been found equal to them in any.

' THE RECORD OF TRIUMPHS of MASON & HAMLIN ORGANS in such severe and prolonged comparisons by the BEST JUDGES OF SUCH INSTRUMENTS IN THE WORLD now stands : at

PARIS, 1867	VIENNA, 1873	SANTIAGO, 1875	PHILA., 1876	PARIS, 1878	MILAN, 1881	AMSTERDAM, 1883
FRANCE.	AUSTRIA.	CHILI.	U. S. AMER.	FRANCE.	ITALY.	NETHERLANDS.

The Testimony of Musicians is Equally Emphatic.



A NEW ILLUSTRATED CATALOGUE FOR 1883-4

(dated October, 1883) is now ready and will be sent free; including **MANY NEW STYLES**—the best assortment and most attractive organs we have ever offered. **ONE HUNDRED STYLES** are fully described and illustrated, adapted to all uses, in plain and elegant cases in natural woods, and superbly decorated in gold, silver and colors. Prices, \$22 for the smallest size, but having as much power as any single reed organ and the characteristic Mason & Hamlin excellence, up to \$900 for the largest size. 50 styles between \$100 and \$200. Sold also for easy payments. Catalogues free.

THE MASON & HAMLIN ORGAN AND PIANO CO.,

154 Tremont St., Boston; 46 East 14th Street (Union Square), New York; 149 Wabash Avenue, Chicago.

FEBRUARY, 1884.

VOL. XXXVIII.

NO. 2.

The American Missionary

CONTENTS

EDITORIAL.

PARAGRAPHS	33
WANTED—WANTED AT LITTLE ROCK...	34
WANTED AT WILMINGTON — WANTED AT TOUGALOO.....	35
WANTED AT TILLOTSON INSTITUTE— WANTED.....	36
A BIT OF SOUTHERN SCENERY (cut)...	37
BENEFACTIONS.....	38
GENERAL NOTES.....	39
INDIANS ATTACKING A STAGE (cut). . .	40
THE JOINT COMMITTEE AT SPRINGFIELD	41
LIST OF MISSIONARIES AND TEACHERS..	44

THE SOUTH.

ITEMS FROM THE FIELD.....	51
EXTRACTS FROM LETTERS.....	52

THE CHINESE.

ITEMS FROM THE FIELD.....	53
---------------------------	----

BUREAU OF WOMAN'S WORK.

PLEDGES FOR MISSIONARIES.....	54
-------------------------------	----

CHILDREN'S PAGE.

TWO PICTURES FROM LIFE.....	55
RECEIPTS.....	57

NEW YORK:

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION,
Rooms, 56 Reade Street.

Price 50 Cents a Year, in Advance.

Entered at the Post-Office at New York, N. Y., as second-class matter.

THE AMERICAN MISSIONARY ASSOCIATION.

PRESIDENT.

Hon. Wm. B. WASHBURN, LL.D., Mass.

CORRESPONDING SECRETARY.—REV. M. E. STRIEBY, D. D., 56 Reade Street, N. Y.

ASSISTANT SECRETARY FOR COLLECTION.—REV. JAMES POWELL, 56 Reade Street, N. Y.

TREASURER.—H. W. HUBBARD, Esq., 56 Reade Street, N. Y.

AUDITORS.—WM. A. NASH, W. H. ROGERS.

EXECUTIVE COMMITTEE.

JOHN H. WASHBURN, Chairman; A. P. FOSTER, Secretary; LYMAN ABBOTT, A. S. BARNES, J. R. DANFORTH, CLINTON B. FISK, S. B. HALLIDAY, EDWARD HAWES, SAMUEL HOLMES, CHARLES A. HULL, SAMUEL S. MARPLES, CHARLES L. MEAD, S. H. VIRGIN, WM. H. WARD, J. L. WITTHROW.

DISTRICT SECRETARIES.

Rev. C. L. WOODWORTH, D.D., Boston.

Rev. G. D. PIKE, D.D., New York,
Chicago.

COMMUNICATIONS

relating to the work of the Association may be addressed to the Corresponding Secretary; those relating to the collecting fields, to the District Secretaries; letters for the Editor of the "American Missionary," to Rev. G. D. Pike, D. D., at the New York Office; letters for the Bureau of Woman's Work, to Miss D. E. Emerson, at the New York Office.

DONATIONS AND SUBSCRIPTIONS

may be sent to H. W. Hubbard, Treasurer, 56 Reade Street, New York, or, when more convenient, to either of the Branch Offices, 21 Congregational House, Boston, Mass., or 112 West Washington Street, Chicago, Ill. A payment of thirty dollars at one time constitutes a Life Member.

FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of ——— dollars, in trust, to pay the same in ——— days after my decease to the person who, when the same is payable, shall act as Treasurer of the 'American Missionary Association,' of New York City, to be applied, under the direction of the Executive Committee of the Association, to its charitable uses and purposes." The Will should be attested by three witnesses.



HORSFORD'S

ACID PHOSPHATE.

(LIQUID.)

FOR DYSPEPSIA, MENTAL AND PHYSICAL EXHAUSTION, NERVOUSNESS, DIMINISHED VITALITY, URINARY DIFFICULTIES, ETC.

PREPARED ACCORDING TO THE DIRECTION OF

Prof. E. N. Horsford, of Cambridge, Mass.

There seems to be no difference of opinion in high medical authority of the value of phosphoric acid, and no preparation has ever been offered to the public which seems to so happily meet the general want as this.

It is not nauseous, but agreeable to the taste.

No danger can attend its use.

Its action will harmonize with such stimulants as are necessary to take.

It makes a delicious drink with water and sugar only.

Prices reasonable. Pamphlet giving further particulars mailed free on application.

MANUFACTURED BY THE

RUMFORD CHEMICAL WORKS,

Providence, R. I.,

AND FOR SALE BY ALL DRUGGISTS.

MANHATTAN

LIFE INS. CO. OF NEW YORK,

156 and 158 Broadway.

THIRTY-THIRD YEAR.

DESCRIPTION—One of the oldest, strongest, best.

POLICIES—Incontestable, non-forfeitable, definite cash surrender values.

RATES—Safe, low, and participating or not, as desired.

RISKS carefully selected.

PROMPT, liberal dealing.

GENERAL AGENTS AND CANVASSERS WANTED in desirable territory, to whom permanent employment and liberal compensation will be given.

Address

H. STOKES, President.

H. Y. WEMPLE, Sec'y. J. L. HALSEY, 1st V.-P.

S. N. STEBBINS, Act'y. H. B. STOKES, 2d V.

THE AMERICAN MISSIONARY.

VOL. XXXVIII.

FEBRUARY, 1884.

No. 2.

American Missionary Association.

OUR readers will find in this number of the *Missionary* a complete list of the names of persons appointed for the current year to the mission fields occupied by this Association. The number is large and composed of worthy and experienced workers, in whom we have great confidence. We bespeak the prayers and help of God's people in their behalf, that their labors be blessed and abundant.

OUR Annual Report is now ready for distribution. Those of our friends who are interested in noting the work of this Association from year to year would do well to secure a copy, which can be had by application to this office.

SOME changes have taken place in the arrangement for the Secretaries on the collecting field. Rev. James Powell, who has so acceptably and efficiently occupied the post of District Secretary in Chicago, has been transferred to this office as Assistant Secretary for Collection. His field is thus widened, and we bespeak for him the welcome at the East that he has so fully merited and won at the West. District Secretary Pike is retained as Editor of the *Missionary*, his office as such being continued as heretofore at 56 Reade St., New York, to which his correspondence as Editor should be addressed. His collecting field is made up of Western Massachusetts, Connecticut and Vermont, with office to be opened May 1, in Hartford. District Secretary Woodworth retains his office in Boston, with Eastern Massachusetts, Rhode Island, New Hampshire and Maine as his field for collection. A successor for Mr. Powell in Chicago will be appointed as soon as practicable.

ACCORDING to the census of 1870, illiterates committed ten times their pro rata of crime, taking the whole of the United States together.

IN the city of New York, the expense imposed for protection against a few thousand criminals, most of whom have been made such by the neglect of society to educate properly the young, is fifty per cent. more than the whole cost of the public schools.

WANTED.

A full and easy-working treasury for the general expenses—at least one thousand dollars a day, for every day of the year.

FROM REPORT OF EX. COM.

WANTED AT LITTLE ROCK.

Three-fourths of the colored people of Arkansas are reported as illiterate. This Association has been so occupied and its funds so much demanded by institutions in other States that it has not been able to plant a boarding-school in this needy portion of our country. Nearly three years since, Mr. Edward Smith, of Enfield, Mass., pledged property valued at \$15,000 for founding an institution to be known as the Edward Smith College. Thirteen acres of land on Capitol Hill, commanding a view of the city, the river and a large stretch of surrounding country, have been purchased and fenced. We have \$10,000 available from Mr. Smith's gift for the first building, which will serve for a mission home and a girl's dormitory. This should be constructed of brick and adapted for permanent use. The cost is estimated at \$20,000. Few cities in the South have grown with such rapidity as Little Rock, and the prospects of a flourishing school, if once properly established, are all that could be wished. Our Executive Committee in their annual reports for 1882 and 1883 appealed for \$10,000 to supplement Mr. Smith's gift, but no responses were made. We now feel that further delay would be hazardous, and that we should commence work at Little Rock; and urge the friends of this Association to come to our relief as rapidly as may be needful to assure the completion of the proposed building by the 1st of October. As the college takes the name of Mr. Smith, we would like to call the first hall by the name of the second donor.

WANTED AT WILMINGTON.

North Carolina has a negro population of 351,145. Of these 271,933, or 77 per cent., are reported as unable to read and write. The A. M. A. has maintained day schools in this State since the spring of 1865, but for lack of funds has not been able to establish boarding schools, although at different times preliminary steps have been taken for that purpose. Our school at Wilmington has been well attended, and for eighteen years has worked steadily for the development of the colored people of that city. There have been connected with it a church, an industrial school, and at one time an orphan asylum. Chiefly through the liberality of Hon. J. J. H. Gregory we have a brick church edifice, a commodious mission home, also of brick, and a school building with accommodations for from three to four hundred day scholars. What is wanted is two dormitory buildings, one for girls and one for boys, to accommodate worthy students from out of town who may desire to fit themselves for teachers and other useful vocations. As we have no boarding school in South Carolina, it is believed that the proposed one at Wilmington, in consequence of its proximity to that State, would serve for both North and South Carolina for the present, supplying a want signified by the alarming state of illiteracy among the colored people of those States. If the funds are forthcoming for the two buildings, the industrial departments of the school will be modified and enlarged so as to embrace teaching and practical agriculture.

WANTED AT TOUGALOO.

Tougaloo University is our institution for the State of Mississippi, a State in which the black population is enormous and, for the most part, in the lowest condition, with the greatest hindrances to progress. In no part of the nation is the situation of the freed people more serious and alarming. This school, located a few miles north of Jackson, the State capital, has had a slow but continuous growth, and has reached the full limit of its accommodations. School-rooms and dormitories are crowded, and the progress of the work is much obstructed by the lack of larger facilities. We are developing at this point more fully than any other the idea of industrial education, putting in this year a Farm Superintendent, a school of carpentry, a brick-yard, etc. All this increases the exigent demand for more room.

What is first needed here is a new school building with accommodations in the lower story for the primary and intermediate departments, with recitation rooms for practice teaching, and in the upper story a chapel for church and general services. We shall make our own brick on the ground and utilize as far as possible the school of carpentry in its construction. By so doing, it is thought that a suitable building can be pro-

vided at a cost of five thousand dollars. The completion of such a building will release two primitive buildings now used for school-rooms to be occupied as shops for the industrial department, besides affording relief in other directions. Five thousand dollars added to the assets of a rich Northern college makes but a small showing; but the same amount applied to relieve the pressing wants of this institution for the poor and helpless black will yield a prompt and rich result that can be seen and felt.

The need is imperative. Who will help us to the sum needed, and place his name on a memorial more enduring than granite or marble?

WANTED AT TILLOTSON INSTITUTE.

This is our only institution of higher grade in Texas—that vast State which is filling up so rapidly with both colored and white people. The Institute is most eligibly situated on a fine campus of twenty-two acres near the capitol in Austin, and has been most warmly welcomed by the leading white citizens of the place; Ex-Gov. Pease, Rev. Dr. Wright and others accepting places on its Board of Trustees.

The one building, Allen Hall, was erected in 1880 and was almost immediately crowded to overflowing with students, the two sexes occupying the same building, necessitating a division, thus adding inconvenience to the overcrowding. For both these reasons, to relieve the overcrowding and to place the two sexes in separate houses, a new building for a Boys' Hall is most imperatively needed. Prof. Salisbury, our School Superintendent, on a recent visit to Austin, says: "The institution is crowded to excess. There are now more boarding students than can be properly accommodated and they had to turn away applicants yesterday. There is great need of another building before next year. The field is truly a promising one." Its President, Rev. Mr. Brooks, writes: "It does seem that every interest demands more room. There must be great loss if we cannot provide for this. I hear of large numbers who propose to come next year. We could more than double our numbers if we had room for them." The building so much needed at Austin will cost \$20,000. The present effort to secure the needed funds was begun with this year. A conditional pledge of over \$1,000 has been obtained, and we appeal to the friends of the colored man, and of the nation as well, to aid us speedily in providing this relief for an overcrowded school and this facility for the education of those that have now to be turned away.

WANTED.

A contribution from every Congregational Church, from every Congregational Sunday-school, and from every Congregational Ladies' Missionary Society in the country, to help us respond to the wants above spread before our readers. We have not told you all our wants. They

are so numerous, we cannot. From every side they press, each insisting on its special right to be heard and answered. Could our friends be in telephonic communication with this office but for one day, so as to catch the many-voiced appeals that from all parts of our vast field clamorously cry for help, they would understand why we so urgently beg that our churches and missionary organizations connected with them should not fail to aid us. We shall anxiously watch for the returns.



A Connecticut Invention.—On the last Sabbath of the old year the members of the Sunday-school connected with the Congregational Church of Chester, Conn., voted to bring the next Sabbath as many pennies each as they were years old, as a gift to this Association, the money to be applied toward the education of a girl at Tougaloo University, Miss. The number present New Year's Sabbath was ninety-four, the amount received \$24.10, indicating an average age of over twenty-five years. The invention is a good one, and, as our Connecticut friends have no patent upon it, we trust other Sunday-schools will make its use so common as to assure freedom for it in coming time.

BENEFACTIONS.

Rev. Mr. Goucher, of Baltimore, gives \$3,000 conditionally, for an Anglo-Japanese college at Tokio, and \$7,000 for the theological school at Foo Choo.

The Missionary Committee of the Methodist Episcopal Church accepts the offer of Mrs. Philander Smith, of Little Rock, Ark., of \$10,000 for a medical college at Nankin, China.

Governor Cleveland of New York has given the public school at Holland Patent \$500 for additions to its library, selecting and purchasing books, and securing discounts from publishers.

Geo. O. Clark, of Milton, Mass., has bequeathed his estate amounting to \$300,000 to Harvard College, the benefit of the bequest to be realized after the death of certain relatives.

Mr. Henry Packer and Miss Mary Packer are about to build a chapel at Leigh University in memory of their mother. Judge Packer is completing the work of furnishing the laboratory undertaken by his father.

The late Julius Hallgarten left \$750,000 to be distributed among relatives and various institutions. Under certain contingencies Yale, Harvard, Columbia and Williams Colleges are to be benefited. Dartmouth College gets \$50,000.

The sum of \$250,225 has been subscribed by wealthy Bostonians as a permanent fund for the Massachusetts Institute of Technology, to be called the "William Barton Rogers fund." The income from the fund only is to be used for the support of the institute.

Hamlin University in Minnesota has received a gift of \$30,000 from Rev. J. F. Chaffee, D.D., of Minneapolis to endow the chair of mental science.

Five thousand dollars are needed by the A. M. A. for a model school building of two stories, with accommodations for model school and chapel at Tougaloo University. This institution has five hundred acres of land, and buildings suitable for a variety of educational work, but press of students makes the demand for this proposed building imperative.

GENERAL NOTES.

AFRICA.

—Ali Mahoom, a young slave liberated at Khartoum by Gordon Pacha and given to the missionary Felkin, who educated him in England, has been engaged by Consul Baker and has already set out for Khartoum.

—The National German Committee not being able to furnish the 375,000 francs necessary to the new expedition of Lieutenant Wissman, the King of the Belgians has offered to defray from his own means the expenses of this journey of exploration.

—According to the *African Times*, the two Sultans of the islands Johanna and Mohilla have decided to abolish slavery in their territories after the 4th of August, 1889, and the English Consul of the Comores Islands has written them upon the list of enlightened and civilized monarchies.

—The British Government has named Captain Foot as Consul in the region of Nyassa and the other lakes, to suppress the slave trade and develop civilization and commerce in Central Africa. He will be seconded in his efforts by C. E. Gissing, as Vice-Consul.

—From a letter from the missionary Bam, of Bethany, Mr. Vogelsang, chief of the German expedition to Angra Pequena, has promised to abstain, as far as his agents are concerned, from the importation of spirituous liquors in the country of the Namaquas. They will endeavor to teach the natives to carry on an honest commerce and to take up all sorts of work.

—Two French missionaries and some brothers familiar with manual occupations have gone to Stanley Pool to establish a mission. The Priest Guyot, who had been charged by Monseigneur Lavigerie with the exploration of the shores of the Upper Congo to found stations, was drowned in the river, with Lieutenant Janssen, on returning from the Wabouma, where they had been establishing a station for a school and the first mission. Their boat was commanded by eleven Zanzibarites, of whom eight were drowned.

—The Arab journal *Nusret* announces that the King of Abyssinia, having learned that his vassal, Ménélik, proposed sending an ambassador to Paris to solicit the protectorate of France, has declared war against him and has invaded the Choa with an Abyssinian army.

—The Germans have charged themselves with a new expedition to be undertaken by Lieutenant Wissmann, who will return to Muquengué to attempt from there an exploration in the direction of the Congo, to study the hydrographic system of that part of the Central African plateau.

—There has been constituted at Barcelona, under the name of the Spanish-African Company, a society of commerce and navigation, whose aim is to develop the commercial relations of Spain with Africa, for the establish-

ment of factories and for the creation of a regular line of steamers, for which the Government accords a grant.

THE INDIANS.

—A school for Indian children is to be opened in Philadelphia.

—The authorities of Beloit College, Wis., have agreed to undertake the education and industrial training of twenty Indian youths at their institution.

—An Indian of the Wyandotte tribe attending a monthly concert of prayer, and hearing what missions had done for other tribes, especially for the Choctaws, testifies to the liberality and practicability of Indians by an account of one of his fellows who, when an appeal was made for a contribution, laid down his subscription, saying, "There, take that, and give the Gospel another push."

—The Papagos and Navajos are a grazing people, making corn and vegetable crops wherever there are springs of water in the great riverless region they occupy. The latter are the wealthiest Indians on the continent, having in fifteen years increased from 9,000 to 16,000, and owning an average of over \$100 apiece in silver and coral ornaments (they do not care for gold), having over 25,000 ponies and 1,000,000 sheep. The women are the principal property holders, and retain their wealth after marriage.



INDIAN ATTACK ON AN OVERLAND STAGE

THE CHINESE.

—The Presbyterian Synod of China reports one hundred per cent. increase of accessions to the membership in the past five years.

—It is estimated that at the present rate of progress of missions in China the next forty years will report 28,000,000 communicants and 100,000,000 adherents in the Celestial Kingdom.

—Dr. Otis Gibson, of the San Francisco Chinese Mission, has been unanimously requested by the Oregon Conference to organize a Chinese mission in Portland, where it is estimated 7,000 Chinese reside.

—Low Foo, a Chinaman, when converted at Canton, sold himself as a slave in order that he might go to Demarara and preach the Gospel to his fellow countrymen there. This he has done so successfully that there is now a church of 200 Chinamen there who are supporting missionaries among their own people.

—Three of the six additions to the Bethany Church, San Francisco, Rev. W. C. Pond, pastor, were Chinese. The sum of \$650 has been raised to pay for furniture and improvements in the church edifice. The Bethany Church (Chinese), Marysville, contributed out of their poverty \$140 to the American Board, with special reference to its South China mission.

Of "BARNES' HISTORICAL SERIES" we have examined two volumes—the GENERAL HISTORY and the EPITOME OF ENGLISH HISTORY. The former, a neat book of 600 pages, gives in its large type a good résumé of ancient, mediæval and modern history, suitable for schools and convenient for reference, while the smaller type compacts a large amount of information for the general reader. The maps are good and the illustrations abundant. The EPITOME is an enlarged chronological table with the important facts of English history well arranged for the use of the pupils or to be consulted for specific information.

THE JOINT COMMITTEE AT SPRINGFIELD.

EXTRACTS FROM THE RELIGIOUS PRESS.

In the last MISSIONARY we gave a copy of the action of the Committees at Springfield on the relations of the A. H. M. S. and the A. M. A., with brief reference to the absence of partisanship in the discussions and to the unanimity in the conclusions reached. We now present extracts from the editorials of the religious press on the subject, that our readers may see the drift of public sentiment, as shown by these utterances.

FROM THE CONGREGATIONALIST, DEC. 20, 1883.

"We print on our fifth page the finding of the conference committees of the A. H. M. S. and the A. M. A. Re-affirming their principle of mutual comity and dis-

avowing the spirit of caste, it goes on to advise the former society to confine itself chiefly to the West, and the latter chiefly to the South, as heretofore. It also recommends that new work called for anywhere be under the charge of the society already occupying the ground; that any transfer of work already begun, from the care of one to that of the other, be made which may seem desirable; and that, if practicable, a common superintendent be employed, wherever advisable. The committee thus has limited each society territorially with some definiteness, and the bearing of its suggestion is adverse to any enlargement of the work of the A. H. M. S. in the South. It has been our own feeling that no great increase of that work would prove possible, at present, but that in special cases the A. H. M. S. might be able to work with better advantage than the A. M. A., and that Christian good sense, and the course of circumstances, would settle the whole matter quietly in due time. The joint committee prefers to settle it at once, and we acquiesce cheerfully in their decision, because of their presumably better opportunity of knowing all the facts. In view of this decision their recommendations are wise, and ought to be acted upon as fast and as far as possible. Now let the great work which both societies are doing be pushed on with more prayer and labor and generous support than ever!"

FROM THE CHRISTIAN UNION, DEC. 20, 1883.

"We think that the report of the Joint Committee of the two Home Missionary Societies of the Congregationalists, given in another column, will commend itself to the judgment of all judicious men. If it abates a little the excessive enthusiasm for a Congregational mission in the South, it will do no harm. Its essential principles are four in number. 1. That each Society had best continue its work chiefly in the field which it now occupies—the Home Missionary Society in the West, the American Missionary Association in the South. 2. That neither Society shall enter in a locality pre-occupied by the other. 3. That, wherever practicable, such transfers of work already established be made as will serve economy and efficiency. 4. That, where it is practicable, one Superintendent be used by both Societies. * * *

"The Southern communities are still poor and are not able to expend as much money *per capita* for education as their more prosperous Northern neighbors. But to found a new school system requires a much greater expenditure *per capita*. The nation has not yet grown wise enough and liberal enough to follow the lead of Senators Hoar of Massachusetts and Brown of Georgia, and use some of the surplus funds in its overflowing treasury to build up educational systems in the South. Under these circumstances there can be no wiser work than that which the American Missionary Association is doing, in planting foci of light in various Southern centres, in industrial and in normal schools, and so preparing the way for universal education when prejudice and poverty, the two chief foes, have been vanquished. Congregationalists cannot, indeed, refuse their sympathy and support to such churches of their faith and order as spring spontaneously on Southern soil. But they had better put the strength of their missionary energies in the South into the welcomed movements to give the working classes a more intelligent industry, the colored schools better educated teachers, and the colored churches a more cultured ministry. And this is the work of the American Missionary Association.

"On the other hand, the stream of immigration which is filling up our Western States and Territories comes disorganized. It is without churches. The school-house keeps pace with the railroad. There are no better public schools in New England than in some of our Western States. But if the churches are to keep pace with the railroad they must be planted and sustained by men and money from

the East. It is in the West, too, that the Gospel has its four worst obstacles to encounter—Mormondom, Romanism, Infidelity, and the spirit of mere worldly getting-on. The Home Missionary Society will have all it can do to occupy the unoccupied Territories of the Great West. It need not weep for want of worlds to conquer : and worlds in which there are plenty of pagans and tremendous pagan influences."

FROM THE ADVANCE, DEC. 27, 1883.

"The report of the joint committee of the American Home Missionary Society and the American Missionary Association which we published last week, on its face leaves matters just where they were. It is easy to see, however, that such an interpretation as the *Congregationalist* and *Independent* give might be made. Both of these papers assume that the committee meant to define the territorial limits of each society.

"But such a suggestion is not in the report of the committee. The only clause in the resolution as adopted which can be so construed is the recommendation that the principal work of the one society should be in the West and that of the other in the South. There is nothing revolutionary in this expression of opinion. That has been the history of the two societies in the past. * * *

"The committee has, so far as any recommendations to the societies are concerned, done nothing ; under the circumstances, perhaps that was the wisest course. The adjustment of the relations of two great benevolent societies is too large a question for any committee, however well constituted. Neither society, as it seems to us, should limit its work on any recommendation short of that of the National Council."

FROM THE INDEPENDENT, DEC. 20, 1883.

"It will be seen that the joint committee does not see its way clear to recommend any very stringent line of division between the fields of the two societies. Only one division would be possible, and that the committee virtually recommends as far as possible. The field of one society is chiefly at the West and that of the other at the South. If the spirit of these recommendations is followed out, the Southern field, excepting, of course, those portions which have been invaded by a northern population, and which are held already by the A. H. M. S., will remain under the care of the A. M. A., which will be under obligation to promote the organization of churches, when called for, without distinction of color. Should such a case as that at Atlanta come up again, it will be the society already holding the field which will be asked for help.

"This is a wise conclusion. While neither society would willingly favor caste, it will be impossible not to seem to favor it if the same field, Georgia, for example, is divided between a white and a colored society, just as the Methodists divide it between a white and a colored conference. There are a plenty of caste churches there now ; and five churches that hate caste are better than a hundred which yield to it.

"Another advantage of this conclusion is that it leaves each society free to make its separate appeal. The one society appeals for the West, the other for the South. A society lives on the fruit of its appeal to the churches. The appeal which a society holds is its support. If one society holds the appeal, we will say for the South, then any other society which comes in to divide that appeal really robs the treasury of its fellow. The field is very large, and each society should be allowed to work without the interference or rivalry of the other. One society for white churches and another for colored churches would be an abomination."

THE FIELD.

1883-1884.

The following list presents the names and post-office addresses of those who are employed in the Churches, Institutions and Schools aided by the American Missionary Association. Berea College and Hampton Institute are under the care of their own Boards of Trustees, but being either founded or fostered in the past by this Association, and representing the general work in which it is engaged, their teachers are included in this list.

REV. J. E. ROY, D.D., Field Superintendent.

PROF. ALBERT SALISBURY, Supt. of Education.

THE SOUTH.
DISTRICT OF COLUMBIA.
WASHINGTON.

THEOLOGICAL DEPARTMENT, HOWARD UNIVERSITY.

Rev. W. W. Patton, D. D.,	Washington, D. C.	Rev. J. E. Rankin, D. D.,	Washington, D. C.
" J. G. Craighead, D. D.,	"	" John G. Butler, D. D.,	"

LINCOLN MEMORIAL CHURCH.

Pastor.	Special Missionary.
Rev. G. W. Moore,	Mrs. C. B. Babcock,
Nashville, Tenn.	Newburyport, Mass.

VIRGINIA.

HAMPTON.

Minister.

Rev. H. B. Frissell, Hampton, Va.

NORMAL AND AGRICULTURAL INSTITUTE.

Officers and Teachers.

Gen. S. C. Armstrong,	Hampton, Va.
Gen. J. F. B. Marshall,	" "
Lieut. Geo. LeRoy Brown,	U. S. Army.
Mr. Albert Howe,	Hampton, Va.
Mr. J. B. H. Goff,	" "
" F. C. Briggs,	Boston, Mass.
" J. H. McDowell,	Hampton, Va.
" E. F. Coolidge,	Marlboro, Mass.
" C. W. Betts,	Wilmington, Del.
" Geo. J. Davis,	Hampton, Va.
" R. H. Hamilton,	" "
" Chas. H. Vanison,	" "
" Dudley Talbot,	Boston, Mass.
Miss Mary F. Mackie,	Newburgh, N. Y.
Martha M. Waldron, M.D.,	South Otselle, N. Y.
Miss Jane E. Davis,	Troy, N. Y.
" H. W. Ludlow,	Hampton, Va.
" M. J. Sherman,	Brookfield, Mass.
" Margaret Kenwill,	Mechanicsville, N. Y.
" Anna E. Kemble,	Camden, N. J.
" Anna M. Hobbs,	Bangor, Me.
" Mary F. Dibble,	Seymour, Conn.
" Mary W. Clock,	Islip, N. Y.
" Belle F. Small,	Amherst, N. H.
" Mary E. Coates,	Homer, N. Y.
" Elizabeth Hyde,	Brooklyn, N. Y.
" Emma H. Lothrop,	"
" Alice M. Bacon,	New London, Conn.
" Jacobina Koch,	Natick, Mass.
" Phebe C. Davenport,	Quaker Street, N. Y.

INDIAN DEPARTMENT.

Miss Isabel B. Eustis,	Springfield, Mass.
" Josephine E. Richards,	Litchfield, Conn.
Mrs. Lucy A. Seymour,	Hampton, Va.
Miss Cora M. Folsom,	Boston, Mass.
" Lovey A. Mayo,	Raleigh, N. C.
" Georgia Washington,	Norfolk, Va.
Mrs. I. F. Stansbury,	Washington, D. C.
Miss Caroline K. Knowles,	Westfield, Mass.
" Elaine Goodale,	S. Egremont, Mass.

NIGHT SCHOOL.

Miss Anna G. Baldwin,	Germantown, Pa.
" Caroline Alfred,	Ellington, Conn.
" Mary Arquit,	Brooklyn, N. Y.
" Henrietta S. Lathrop,	Salem, Mass.
" Mary A. Boner,	Salem, N. C.
Mr. Orpheus M. McAdoo,	Greensboro, N. C.
" Benj. F. Jones,	Hampton, Va.
Mrs. Chas. H. Vanison,	" "
Miss Harriet Waterman,	Winona, Minn.

INDUSTRIES.

Mr. John O. Folsom,	Boston, Mass.
Miss Charlotte L. Mackie,	Newburgh, N. Y.
" Mary T. Galpin	Stockbridge, Mass.
" Mary A. Wheeler,	Boston, Mass.
Mrs. E. F. Coolidge,	Marlboro, Mass.
Miss Mary L. Dewey,	Sheffield, Mass.
Mr. B. S. White,	Hampton, Va.

CLERKS.

Miss Jessie P. Morgan,	Hamburg, Conn.
" Ruth G. Tileston,	Boston, Mass.
" Emma F. Marsh,	Worcester, Mass.
Mr. Frank D. Banks,	Hampton, Va.
" Wm. M. Reid,	"
" Wm. H. Daggs,	"
" Geo. A. Blackmore	"
" Fred. N. Gilman,	Boston, Mass.

NORTH CAROLINA.

WILMINGTON.

Minister.

Rev. D. D. Dodge, Nashua, N. H.

NORMAL SCHOOL.

Principal.

Rev. W. H. Thrall, Derby, Ct.

Assistants.

Miss H. L. Fitts, Candia, N. H.
 " E. A. Warner, Lowell, Mass.
 " H. M. Woodward, Albion, N. Y.
 " M. E. Wolverton, Easton, Pa.
 " Mary D. Hyde, Zumbrota, Minn.
 " Lizzie S. Hayward, Red Bank, N. J.
 Mrs. Janet Dodge, Nashua, N. H.

Special Missionary.

Miss A. E. Farrington, Portland, Me.

RALEIGH.

Minister.

Rev. Geo. S. Smith, Raleigh, N. C.

Special Missionary.

Miss E. P. Hayes, Limerick, Me.

DUDLEY.

Minister and Teacher.

Rev. J. E. B. Jewett, Pepperell, Mass.
 Mrs. J. E. B. Jewett, " "

KITTRELL.

Teacher.

Miss P. M. Lee, Oxford, Mass.

MCLEANSVILLE.

Minister and Teacher.

Rev. Alfred Connet, Salsberry, Ind.

OAKS.

Minister and Teacher.

Rev. J. N. Ray, Oaks, N. C.
 Miss E. W. Douglas, Decorah, Iowa.

HILLSBORO'.

Teacher.

Miss M. B. Curtiss, Atlanta, Ga.

HAVELOCK.

Minister and Teacher.

Rev. Z. Simmons, Dudley, N. C.
 Mrs. G. A. Rumbley, Philadelphia, Pa.

BEAUFORT.

Minister and Teacher.

Rev. Michael Jenkins, Beaufort, N. C.
 Miss Lydia Hatch, " "

STRIEBY.

Minister and Teacher.

Rev. Islay Walden, Strieby, N. C.
 Mrs. Islay Walden, " "

TROY.

Minister and Teacher.

Rev. Wm. H. Ellis, Southfield, Mass.

PEKIN.

Minister and Teacher.

Rev. J. E. Smith, Pekin, N. C.

SOUTH CAROLINA.

CHARLESTON.

Minister.

Rev. E. T. Hooker, Castleton, Vt.

AVERY INSTITUTE.

Principal.

Prof. J. A. Nichols, Merrimac, Mass.

Assistants.

Miss Hattie E. Dowd, Oswego, N. Y.
 " E. A. Huntoon, Wallingford, Vt.
 " Addie M. Phelps, Moravia, N. Y.
 " Caroline H. Loomis, Hartford, Ct.
 " Marianna Lockwood, Denville, N. J.
 " Agnes Duncan, Weston, Mass.
 Mrs. Gertrude A. Harding, Rhinebeck, N. Y.

Mr. E. A. Lawrence, Charleston, S. C.
 Miss M. H. McKinley, Charleston, S. C.
 Mrs. E. T. Hooker, Castleton, Vt.
 Miss Nellie E. Blood, Pepperell, Mass.

ORANGEBURG.

Minister.

Rev. R. C. Campbell, Orangeburg, S. C.

GREENWOOD.

BREWSTER NORMAL SCHOOL.

Mr. J. D. Backenstose, Geneva, N. Y.
 " Wm. Clark, Greenwood, S. C.

LADIES' ISLAND.

Miss M. H. Clary, Conway, Mass.

GEORGIA.

ATLANTA.

Ministers.

Rev. C. W. Francis, Atlanta, Ga.
 " Evarts Kent, Chicago, Ill.

ATLANTA UNIVERSITY.

Instructors and Managers.

Rev. Edmund A. Ware, Atlanta, Ga.
 Prof. Thomas N. Chase, " "
 Rev. Cyrus W. Francis, " "
 " Horace Bumstead, D. D., " "
 Mr. Horace M. Sessions, Wilbraham, Mass.
 " Charles P. Sinnott, Marshfield, Mass.
 " C. C. Tucker, Fitchburg, Mass.

Miss Emma C. Ware, Norfolk, Mass.
 " Mary E. Sands, Saco, Me.
 " Ella W. Moore, Chicago, Ill.
 " Rebecca Massey, Oberlin, O.
 " Margaret Neel, Livonia, N. Y.
 " Sarah E. Marsh, Lake Forrest, Ill.
 Mrs. Lucy E. Case, Millbury, Mass.
 " M. N. Chapman, Boston, Mass.
 " L. R. Green, Amherst, Mass.
 " H. W. Chase, West Randolph, Vt.
 Miss M. C. Roberts, Greenfield, Mass.
 " E. C. Witbeck, Boston, Mass.
 " Fannie M. Andrews, Milltown, N. B.

STORRS SCHOOL (104 Houston St.).

Principal.

Miss Amy Williams, Livonia Sta., N. Y.

Assistants.

Miss Julia A. Goodwin, Mason, N. H.
 " Amelia L. Ferris, Oneida, Ill.
 Mrs. C. G. Ball, Palermo, N. Y.
 Miss Alice M. Field, Bachellorville, N. Y.
 " A. H. Levering, Philadelphia, Pa.
 " Carrie J. Parry, Chicago, Ill.
Special Missionary.
 Miss Lizzie Stevenson, Bellefontaine, O.

MACON.

Minister.

Rev. S. E. Lathrop, New London, Wis.

LEWIS HIGH SCHOOL.

Principal.

Mr. W. A. Hodge, W. Rosendale, Wis.

Assistants.

Mrs. W. A. Hodge, W. Rosendale, Wis.
 Miss Susie A. Jeffries, Janesville, Wis.
 " Gertrude F. Yard, Dakoto City, Ia.
 " Flora A. Austin, Nashua, N. H.
 " Christabel Lee, Oberlin, O.
 Mrs. S. E. Lathrop, New London, Wis.

MARIETTA.

Minister and Teacher.

Rev. E. J. Penney, Marietta, Ga.

AUGUSTA.

Teacher.

Miss S. A. Hosmer, Ashley, Mass.

THOMASVILLE.

Teacher.

Mr. W. H. Harris, Savannah, Ga.

ALBANY.

Teacher.

Mr. W. C. Greene, Albany, Ga.

WASHINGTON.

Teacher.

CUTHBERT.

Teacher.

Mr. F. H. Henderson, Cuthbert, Ga.

STONE MOUNTAIN.

Teacher.

Mr. Eugene Martin, Atlanta, Ga.

BAINBRIDGE.

Teacher.

ATHENS.

Minister.

Rev. Geo. V. Clark, Atlanta, Ga.

Teachers.

Mr. O. A. Combs, Athens, Ga.
 Miss Lizzie McComb, " "
 " Minnie Young, " "

BYRON.

Minister and Teacher.

Rev. N. B. James, New Orleans, La.

SAVANNAH.

Minister and Sup't of Missions.

Rev. Dana Sherrill, Forrest, Ill.

BEACH INSTITUTE.

Principal.

Miss Ida M. Beach, Vernon, Conn.

Assistants.

Miss Lizzy Hardy, Shelburne, Mass.
 " M. M. Foote, Norwich, N. Y.
 " H. E. Wells, Middletown, N. Y.
 " Georgiana Hunter, Brooklyn, N. Y.
 " Mary F. Lord, Fredonia, N. Y.
 Mrs. Dana Sherrill, Forrest, Ill.

Special Missionary.

Miss J. S. Hardy, Shelburne, Mass.

WOODVILLE.

Minister and Teacher.

Rev. J. H. H. Sengstacke, Savannah, Ga.

Assistant.

Miss E. A. Thompson, Savannah, Ga.

MILLER'S STATION.

Minister and Teacher.

Rev. Wilson Callen, Selma, Ala.

LOUISVILLE AND BELMONT.

Minister.

Rev. Wilson Callen, Selma, Ala.

EAST SAVANNAH.

Minister.

Rev. Dana Sherrill, Forrest, Ill.

MCINTOSH, LIBERTY CO.

THE GROVE.

Minister.

Rev. Floyd Snelson, McIntosh, Ga.

Teachers.

Miss Elizabeth Plimpton, Walpole, Mass.
 " Jennie McCabon, Canonsburg, Pa.
 " Carrie I. Gibson, Boston, Mass.

CYPRESS SLASH.

Minister and Teacher.

Rev. Geo. C. Rowe, Cypress Slash, Ga.

FLORIDA.

ST. AUGUSTINE.

Teachers.

Miss Emma R. Caughey, Kingsville, O.
 " Helen D. Barton, Terre Haute, Ind.

ALABAMA.

TALLADEGA.

Minister.

Rev. O. W. Fay, Geneseo, Ill.

TALLADEGA COLLEGE.

Instructors and Managers.

Rev. H. S. De Forest, D.D., Muscatine, Ia.
 " G. W. Andrews, Collinsville, Ct.
 " O. W. Fay, Geneseo, Ill.
 Mr. Geo. H. Howe, Orwell, Pa.
 " C. B. Rice, W. Brattleboro, Vt.
 Miss Mary N. Sawyer, Framingham, Mass.
 " L. F. Partridge, Holliston, Mass.
 " C. A. Virgin, Abington, Mass.
 Mrs. Clara S. Rindge, Homer, N. Y.
 Miss Bes-ile B. Noyes, Holliston, Mass.
 " Mary L. Phillips, Canonsburg, Pa.
 " Mary L. Barnes, Stowe, Vt.
 " Miss Sarah Hillyer, Orange, N. J.
 " Emma M. Wright, Rochester, N. Y.
 " J. C. Andrews, Milltown, N. B.
 " Frances Yeomans, Danville, Ill.
 Mrs. H. S. De Forest, Muscatine, Ia.
 " H. W. Andrews, Collinsville, Ct.
 " O. W. Fay, Geneseo, Ill.
 " Geo. H. Howe, Orwell, Pa.
 " C. B. Rice, W. Brattleboro, Vt.

KYMULGA.

Minister.

Rev. Spencer Snell, Talladega, Ala.

SHELBY IRON WORKS.

Rev. J. R. Sims, Talladega, Ala.

CHILDERSBURG.

Minister.

Rev. J. R. Sims, Talladega, Ala.

ANNISTON.

Minister and Teacher.

Rev. H. W. Conley, Talladega, Ala.

Assistant.

Mrs. H. W. Conley, Talladega, Ala.

LAWSONVILLE AND COVE.

Minister.

Rev. J. R. McLean, Talladega, Ala.

ALABAMA FURNACE.

Minister.

Rev. J. B. Grant, Talladega, Ala.

TECUMSEH.

Minister and Teacher.

Rev. Milus Harris, Talladega, Ala.

BIRMINGHAM.

Minister.

Rev. A. J. Headen, Talladega, Ala.

MOBILE.

Minister.

Rev. W. R. Davis, Mobile, Ala.

EMERSON INSTITUTE.

Principal.

Rev. M. E. Churchill, Galesburg, Ill.

Assistants.

Miss Millie Bryant, Baxter Spa, Kan.
 " Isadore M. Caughey, Kingsville, O.
 " Carrie E. Ferris, Passaic, N. J.
 " Nellie S. Donnell, Bath, Me.
 " Lillian Peers, Ann Arbor, Mich.
 " Mary Williams, Minneapolis, Minn.
 Mrs. M. E. Churchill, Galesburg, Ill.

Special Missionary.

Miss Lizzie A. Pingree, Denmark, Me.

MONTGOMERY (P. O. Box 62).

Minister.

Rev. R. C. Bedford, Watertown, Wis.

SELMA.

Minister.

Rev. C. B. Curtis, Burlington, Wis.

Special Missionary.

Miss Mary K. Lunt, New Gloucester, Me

MARION.

Minister.

Rev. A. W. Curtis, Crete, Nebraska.

Teacher.

Miss Lucy Gantt, Talladega, Ala.

ATHENS.

Minister.

Rev. H. S. Williams, Wetumpka, Ala.

TRINITY SCHOOL.

Teachers.

Miss M. F. Wells, Ann Arbor, Mich.
 " Mary E. Cull, Salem, Wis.
 " Louise Denton, Hempstead, L. I.
 " Belle J. Ferris, Sound Beach, Ct

FLORENCE.

Minister and Teacher.

Rev. S. G. Norcross, North Conway, N. H.
 Mrs. S. G. Norcross, " " "

TENNESSEE.

NASHVILLE.

Minister.

Rev. Henry S. Bennett, Nashville, Tenn.

FISK UNIVERSITY.

Instructors and Managers.

Rev. E. M. Cravath, Nashville, Tenn.

Rev. A. K. Spence, Nashville, Tenn.
 " H. S. Bennett, " "
 " F. A. Chase, " "
 Prof. H. H. Wright, Oberlin, O.
 Rev. C. W. Hawley, Amherst, Mass.
 Miss Helen C. Morgan, Cleveland, O.
 Mrs. A. A. F. Sprague, Georgiaville, R. I.
 Mrs. L. A. Shaw, Owego, N. Y.
 Miss Laura A. Parmelee, Toledo, O.
 " Juliet B. Smith, Scotland, Mass.
 " Mary E. Edwards, Westhampton, Mass.
 " Hattie Curtis, Vermontville, Mich.
 " Henrietta Matson, N. Bloomfield, O.
 " Martha A. Perry, Holden, Mass.
 " Mary A. Dwight, Dudley, Mass.
 " Anna Whelan, Minneapolis, Minn.
 " Harriet E. Cushman, Mattoon, Ill.
 " Fanny Gleason, Brooklyn, N. Y.
 Mrs. A. K. Spence, Nashville, Tenn.
 " E. M. Cravath, " "

HOWARD MISSION.

Minister.

Rev. Wm. A. Sinclair, Washington, D. C.

NEW MISSION.

Minister.

Rev. S. N. Brown, Nashville, Tenn.

JONESBORO.

Teachers.

Mrs. Julia B. Nelson, Red Wing, Minn.
 Miss Orra Angell, Greenville, R. I.

KNOXVILLE.

Minister.

Rev. S. P. Smith, Knoxville, Tenn.

CHATTANOOGA.

Minister.

Rev. Jos. E. Smith, Atlanta, Ga.

Special Missionary.

Mrs. A. S. Steele, Revere, Mass.

MEMPHIS.

Minister.

Rev. B. A. Imes, Oberlin, O.

LE MOYNE SCHOOL.

Principal.

Prof. A. J. Steele, Whitewater, Wis.

Assistants.

Rev. B. A. Imes, Oberlin, O.

Miss Julia Pelton, Memphis, Tenn.

" Julia M. Corey, Hamlet, N. Y.

" Ruth E. Stinson, Woolwich, Me.

" M. A. L. Stewart, Wilmot, N. S.

" Hattie Corell, Hamlet, N. Y.

" Rebecca M. Green, " "

" M. A. Kinney, Whitewater, Wis.

" Mary A. Cornes, Medina, N. Y.

Mrs. B. A. Imes, Oberlin, C.

WHITESIDE.

Teacher.

Mr. G. W. Jackson, Tougaloo, Miss.

KENTUCKY.

BEREA.

Minister.

Rev. John G. Fee, Berea, Ky.

BEREA COLLEGE.

Instructors and Managers.

Rev. E. H. Fairchild, D. D., Berea, Ky.

" John G. Fee, " "

Prof. L. V. Dodge, " "

" Walter E. C. Wright, " "

" P. D. Dodge, " "

Rev. B. S. Hunting, Sublet, Ill.

Mr. J. F. Browne, Akron, O.

Miss L. A. Darling, W. Brookfield, Mass.

" Kate Gilbert, Grand Rapids, Mich.

Mrs. H. F. Woodruff, Wattsburg, Pa.

Miss E. F. Moore, Oberlin, O.

" Carlie W. Haynes, Berea, Ky.

" Grace E. Beebe, " "

" Etta E. Bushnell, " "

" Maria A. Muzzy, Romeo, Mich.

LEXINGTON.

NORMAL SCHOOL.

Instructors.

Prof. Geo. F. Jewett, Pepperell, Mass.

Miss Cora J. Seward, Guilford, Conn.

" Hattie Fay, Bowling Green, O.

" Hettie C. Minton, " " "

Mrs. G. F. Jewett, Pepperell, Mass.

CAMP NELSON.

Teacher.

Miss Juan R. Kumler, Oberlin, O.

LOUISVILLE.

Minister.

Rev. J. D. Smith, Louisville, Ky.

WILLIAMSBURG.

Minister.

Rev. A. A. Myers, Williamsburg, Ky.

Teachers.

Mr. W. E. Wheeler, Marshfield, Wis.

Mrs. W. E. Wheeler, Marshfield, Wis.

Miss Mary Glassburn, Ohio.

Special Missionary.

Mrs. A. A. Myers, Williamsburg, Ky.

CLOVER BOTTOM.

Teacher.

Miss M. R. Barton, Ohio.

KANSAS.

TOPEKA.

Minister.

Rev. R. F. Markham, Twelve Mile, Kan.

Missionary.

Mrs. Mary Halbert, Twelve Mile, Kan.

<p>LAWRENCE. <i>Minister.</i> Rev. Welborn Wright, Lawrence, Kan.</p>	<p>EUREKA. <i>Minister.</i> Rev. W. W. Weir, Eureka, Kan.</p>
--	--

ARKANSAS.

<p>LITTLE ROCK. <i>Minister.</i> Rev. Y. B. Sims, Talladega, Ala. <i>Teacher and Missionary.</i> Miss Rose M. Kinney, Oberlin, O. " Elizabeth M. Keyes, Unionville, Ct.</p>	<p>FAYETTEVILLE. <i>Minister and Teacher.</i> Rev. J. M. Shippen, Washington, D. C. Miss S. P. Kingston, Talladega, Ala.</p>
--	---

MISSISSIPPI.

<p>TOUGALOO. <i>Minister.</i> Rev. G. S. Pope, Strongsville, O. TOUGALOO UNIVERSITY. <i>Instructors and Managers.</i> Rev. G. S. Pope, Strongsville, O. Rev. E. C. Stickel, Oberlin, O. Rev. Azel Hatch, Oberlin, O. Mr. Henry P. Kennedy, Jackson, Mich. " Wm. D. Hitchcock, Jackson, Mich. " W. H. Bishop, Amherst, Mass. Miss A. B. Hawes, Litchfield, Me. " Mary H. Scott, Amherst, Mass. " H. M. Hegeman, Island City, N. Y. " Josephine Kellogg, Clyde, O. " Jessie M. Leonard, Oberlin, O. Mrs. E. C. Stickel, Oberlin, O. " Azel Hatch, Oberlin, O.</p>	<p>Miss S. L. Emerson, Hallowell, Me. " Anna Coffin, Haverhill, Mass. Mrs. Florence E. Green, Rochester, N. Y. CALEDONIA AND NEW RUHAMAH. <i>Minister.</i> Rev. M. J. Witherspoon, Caledonia, Miss. MERIDIAN. <i>Minister.</i> Rev. J. L. Grice, Washington, D. C. <i>Teacher and Missionary.</i> Miss M. E. Green, Constant, Kan. JACKSON. <i>Minister.</i> Rev. C. L. Harris, Jackson, Miss.</p>
--	--

LOUISIANA.

<p>NEW ORLEANS. <i>Ministers.</i> Rev. W. S. Alexander, D.D., Pomfret, Ct. " Isaac H. Hall, New Orleans, La. " Henry Ruffin, New Orleans, La. STRAIGHT UNIVERSITY. <i>Instructors and Managers.</i> Rev. W. S. Alexander, D.D., Pomfret, Ct. Mr. R. C. Hitchcock, Thompsonville, Ct. " W. J. McMurtry, Wayne, Mich. " Charles B. Perry, Oxford, Ct. Miss Florence L. Sperry, Topeka, Kan. " Katherine T. Plant, Minneapolis, Minn. " Frances D. McNair, Brodhead, Wis. " Anna M. Nicholas, Toledo, O. " E. E. Wilcox, Portland, Ct. Mrs. C. R. Grant, Chesterfield Mich. Miss M. F. Felt, Temple, N. H. Mrs. R. C. Hitchcock, Thompsonville, Ct. <i>Special Missionary.</i> Miss A. D. Gerrish, Leetonia, O.</p>	<p>ALGIERS. <i>Minister.</i> Rev. James Craig, Algiers, La. LAKE PEIGNEUR. <i>Minister.</i> Rev. Homer Jones, Lake Peigneur, La. TERREBONNE AND TERREBONNE STATION <i>Minister.</i> Rev. Daniel Clay, Terrebonne, La. LITTLE PECAN. <i>Minister.</i> Rev. Samuel Smith, Little Pecan, La. NAPOLEONVILLE. <i>Minister.</i> Rev. J. K. Jones, Napoleonville, La. GRAND BAYOU. <i>Minister.</i> Rev. Squire Williams, Grand Bayou, La. GRETN, HARANGVILLE AND LOCKPORT <i>Minister.</i> Rev. W. P. Ward, Gretna, La. BAYOU DU LARGE. <i>Minister.</i> Rev. H. Williams, Bayou Du Large</p>
---	--

NEW IBERIA.

Minister.

FAUSSE POINT AND BELLE PLACE.

Minister.

Rev. William Butler, New Iberia, La.

TEXAS.

AUSTIN.

TILLOTSON INSTITUTE.

Instructors and Managers.

Rev. W. E. Brooks,	W. Haven, Ct.
Mr. W. L. Gordon,	Austin, Tex.
" Samuel H. Dean,	High Bridge, N. J.
Mrs. W. L. Gordon,	Austin, Tex.
Miss Ruby A. Smith,	Belmont, N. Y.
" A. D. Newman,	Middleton, Mass.
" Adelia Hunt,	Elkhorn, Wis.
" M. E. Carey,	Huntsburg, O.
Mrs. W. E. Brooks,	W. Haven, Ct.

Special Missionary.

Miss M. J. Adams,	Fox Lake, Wis.
-------------------	----------------

GOLIAD.

Minister.

Rev. T. T. Benson,	Goliad, Tex.
--------------------	--------------

Teacher.

Mr. J. R. S. Hallowell,	New Orleans, La.
-------------------------	------------------

HELENA.

Minister.

Rev. Mitchell Thompson,	Helena, Tex.
-------------------------	--------------

CORPUS CHRISTI.

Minister.

Rev. J. W. Strong,	Talladega, Ala.
--------------------	-----------------

FLATONIA AND LULING.

Minister.

Rev. Thos. E. Hillson,	New Orleans, La.
------------------------	------------------

Teachers.

Mrs. T. E. Hillson,	Flatonia, Tex.
Miss H. Cunningham,	Tougaloo, Miss.

PARIS.

Minister and Teacher.

Rev. J. W. Roberts,	Savannah, Ga.
---------------------	---------------

DODDS CITY.

Minister.

Rev. Byron Gunner,	Paris, Tex.
--------------------	-------------

AMONG THE INDIANS.

SANTEE AGENCY, NEBRASKA.

NORMAL TRAINING SCHOOL.

Superintendent and Missionary.

A. L. Riggs, A. M., B. D.,	Santee Agency, Neb.
----------------------------	---------------------

Treasurer.

Joseph H. Steer,	Santee Agency, Neb.
------------------	---------------------

Teachers.

Mr. Lee S. Pratt,	Binghamton, N. Y.
Miss Harriet B. Ilsley,	Newark, N. J.
Mrs. Mary E. Wood,	Spirit Lake, Iowa.

Assistant Teachers.

Miss Anna Redwing,	Santee Agency, Neb.
Eli Abraham,	" " "
Daniel Cetaumani,	" " "
Dennis Mazaodidi,	" " "
James Redwing Oyemaza,	" " "
James Brown Downamani,	" " "
James Garvie,	Sisseton Agency, D.T.

Matrons.

Miss Susan Webb (Dakota Home),	Weymouth, Mass.
--------------------------------	-----------------

Mrs. Harriet A. Brown (Bird's Nest),	Brooklyn, N. Y.
--------------------------------------	-----------------

Miss Jennie E. Kennedy (Young Men's Hall),	Montrose, Iowa.
--	-----------------

Miss S. Lizzie Voorhees (Boys' Cottage),	Rocky Hill, N. J.
--	-------------------

Miss Sarah A. Paddock (Teachers' Club),	Crystal Lake, Ill.
---	--------------------

Assistant Matrons.

Miss Ellen Kitto,	Santee Agency, Neb.
Miss Fanny Ellis,	Yankton, Dak.

Missionaries.

Mrs. A. L. Riggs,	Santee Agency, Neb.
Mrs. J. H. Steer,	" " "
Mrs. I. P. Wold,	" " "
Mrs. L. S. Pratt,	Binghamton, N. Y.
Miss Nettie Cahoun,	Kenton, O.

Industrial Department.

Joseph H. Steer,	Santee Agency, Neb.
Ivor P. Wold,	" "
Eolomon S. Wands,	" "
Reuben Cash,	Niobrara, Neb.

Native Pastor.

Rev. Artemas Ehnamani,	Santee Agency, Neb
------------------------	--------------------

FORT SULLY STATION.

Superintendent.

Rev. T. L. Riggs,	Oahe, Dak.
-------------------	------------

Teachers.

Miss Mary C. Collins,	Oahe, Dak.
Miss Margaret L. Irvine,	" "

Native Teachers.

Isaac Renville,	Cheyenne River, No. 1.
Mrs. Nancy Renville,	" "
Eli Spotted Bear,	Cheyenne River, No. 2
rs. Ellen Spotted Bear,	" "
Samuel Smiley,	Cheyenne River, No. 3.
Mrs. Elizabeth Winyan,	" "
Edwin Phelps,	Grand River Station.
Mrs. Ellen Phelps,	" "
Stephen Yellow Hawk,	Oahe, Dak.
William Lee,	Bad River, Dak.

FORT BERTHOLD AGENCY, DAKOTA.

Missionary.

Rev. C. L. Hall,	New York, N. Y.
------------------	-----------------

Teacher.

Mr. W. W. Wheeler,	Kempster, Wis.
--------------------	----------------

FORT STEVENSON SCHOOL.

(Supported by Government.)

Superintendent.

Mr. F. B. Wells,	Rhinebeck, N. Y.
------------------	------------------

Teacher.

Miss E. L. Ward,	Appleton, Wis.
------------------	----------------

Matron.

Mrs. F. B. Wells,	Rhinebeck, N. Y.
-------------------	------------------

S'KOKOMISH AGENCY, W. T.

Missionary.

Rev. Myron Eells,	S'kokomish, W. T
-------------------	------------------

AMONG THE CHINESE.

Alameda—	Mrs. Geo. Morris.	San Francisco, Central,	
	Pon Fang.	No. 2—	Griffith Griffiths.
Marysville—	Miss M. A. Flint.	San Francisco, Barnes—	Mrs. C. A. Sheldon.
	Joe Jet.		Lue D. Lune.
Oakland—	Miss Mattie L. Sanford.	San Francisco, Beth-	
	Miss M. A. Brewer.	any—	Mrs. J. C. Snook.
Orville—	Miss Maggie A. Daniel.		Hong Gam,
Petaluma—	Miss Carrie L. Ross.	San Francisco, West—	Miss F. N. Worley.
Placerville—	Mrs. A. M. McLain.		Miss E. D. Worley.
Sacramento—	Miss Maria Carrington.	San Francisco, North—	Miss M. C. Waterbury.
	Chin Foy.		Sing Lan.
San Francisco, Central,		Santa Barbara—	Mrs. B. B. Williams.
No. 1—	J. J. Mason.		Gen Foo King.
	Joe Gam.	Santa Cruz—	Mrs. A. L. Willett.
	Miss Jessie S. Worley.		Wong Ock.
	Miss Anna L. Snook.	Stockton—	Mrs. M. B. Langdon.
			Yong Jin.

ITEMS FROM THE FIELD.

—Rev. W. R. Davis, lately of Detroit, Mich., has become the pastor at Mobile.
 —The Warner Institute, at Jonesboro, Tenn., was opened in the fall by Mrs. Julia B. Nelson, with Miss Angell as assistant, under hopeful auspices.

—Miss Rose M. Kinney, formerly Principal of the Dorchester Academy at Midway, Ga., has been put in charge of the school at Little Rock, Ark., which is the precursor of the Edward Smith College. Miss Elizabeth Keyes is her missionary associate.

—Superintendent Roy, on his tour of visitation, lectured to the colored people upon the theme, "How to Make Money," urging industry, economy, education, investment, as the royal process.

—Prof. Albert Salisbury held a greatly successful Teacher's Institute at Tougaloo, Miss., during the week before Christmas, and will hold another in Talladega the last week in March.

—Rev. Islay Walden's school and church, whose post-office was formerly that of Lassiter's Mills, have now secured a new post route and their own post-office, called by the government *Strieby*, and served by the pastor as postmaster.

—The school-house church at Hillsboro, N. C., was dedicated on the 6th of January. Mrs. E. A. Gray, of Oakland, Cal., had given the four or five hundred dollars of needed aid, the lot having been presented by Mr. Henry N. Brown, a white citizen, a well-known friend of the colored people, who themselves helped on the house as they were able. Miss M. B. Curtis, a graduate of the Atlanta University, is the teacher. Rev. A. Connet, of McLeansville, has had the supervision of the building, having traveled on the business 250 miles by his own conveyance. He was assisted at the dedication by Supt. Roy and Rev. Dr. Welker, of the German Reformed Church.

—On the day following, at Oaks, a dozen miles in the country from Mebanesville, the same company participated in a dedication of a school-house church which had been built in a neighborhood of colored land owners with only \$150 of aid from the A. M. A. Miss E. W. Douglass, a veteran in the service, is the missionary teacher, and the Rev. J. N. Ray (colored), the pastor. This house has also been under the supervision of pastor Connet.

—The three fall State Associations had meetings of unusual interest. They were that of Georgia, at Athens; that of Central South, at Chattanooga; and that of

Kentucky, at Berea. The meetings of the National Council, at Concord, and of the A. M. A., at Brooklyn, were duly reported. The discussions of practical themes were animated and profitable. Rev. J. H. Parker, with a letter from the Central West Association, of Illinois, to the Georgia, was gladly received.

—On the 6th of December, at Fayetteville, Ark., by a small Council, Mr. John M. Shippen, the preacher and teacher, a graduate of the Normal and Theological Departments of Howard University, was ordained to the Gospel ministry. Sermon by Rev. J. H. Harwood, D. D., of St. Louis, prayer and charge by Supt. Roy, right hand by the moderator, Rev. Y. B. Sims, of Little Rock, who remained over the Sabbath to preach while the Superintendent went on to supply his church.

EXTRACTS FROM LETTERS.

Emerson Institute.—We are suffering from lack of room, having almost daily to turn away pupils from the lower grades for this reason. I think another room could be easily filled, if we had it.

Talladega College.—Judging from the past, we shall have forty or more students knocking at Cassedy Hall as soon as seats and teacher are provided. We have received eight more than the 140 for whom seats were prepared, because some of our applicants we could not refuse. About twenty others have applied, and others have said they should send as soon as we can receive.

Straight University.—Our school is filling up very rapidly, and in some departments we must soon commence refusing pupils admission. 'The primary grade is full. There is a very bright class coming in, and I think at no age is it more important to get hold of them. I *don't* want to shut our doors to the blessed little ones, and pray *almost* "without ceasing" for the means to put up that model building, which we could fill at once and make pay its way.

Marion, Ala.—Thanksgiving was a great day with us. All the colored people united at the Second Baptist Church. I was appointed preacher; many said afterward it was the first time they had heard a Thanksgiving sermon—had been accustomed to go on a hunt or have a frolic. Several said they had never learned before why Northerners should have meetings in the church or what the day was for anyway. Thursday night we had a very large union Thanksgiving prayer-meeting at the M. E. Church, led by a former slaveholder, and well led, too.

Williamsburg, Ky.—I share fully with Mr. Myers in a feeling of reluctance in taking money from a treasury which is supplied so often by great sacrifice, but it seems there is no other way, and I trust we may so use the money given us that the donors as well as ourselves may see at the "great settlement" that it has been wisely appropriated. We go to Pleasant View every Tuesday evening to teach the young people the gospel songs, and intend going to State Line every Friday evening for the same and for a sort of Sabbath School service, as we cannot get there on the Sabbath.

I wish you could have looked in on my Sunday-school yesterday afternoon. All the seats were full; two rails, which had been brought in, were full; a long table full, and then a row of men and boys standing or sitting on the floor at the side and one end of the room. Allow me to give you an example of their progress in Scripture knowledge, and see if you do not think I am accomplishing something. In the review of the whole school yesterday I asked what the Lord wanted them to do with the stones which he commanded them to pick up from the bed of the River Jordan as they passed over. A young man, probably twenty-three years of age, answered promptly: "He wanted them to make *graven images* of them."

THE CHINESE.

ITEMS FROM THE FIELD.

BY REV. W. C. FOND.

1. The annual report of the California Chinese Mission (auxiliary to the American Missionary Association) came from the press Nov. 1st. The total receipts for the year were \$5,201.40, an increase of \$798.75 over those of any preceding year. Of that amount \$1,355 came from churches in California, and \$1,100 (much of it included in the offerings of the churches) from the Chinese brethren. As much more was contributed by the Chinese through the treasuries of their own Association; so that their offerings in aid of Christian work have not been less than \$2,250. Besides this they have given to the American Board, out of the accumulations of preceding years, \$500 for the South China Mission. Some other items of interest contained in the report were given, in advance of its publication, in the November *Missionary*.

2. Rev. C. R. Hager, the missionary of the American Board in South China, has been reinforced by *fourteen* of our Christian Chinese, who have returned to their old homes fully purposed to work for the Master, under His direction, so long as they remain in their native land. Of this number, five had been *Helpers* in our mission, and had received sufficient training to make them efficient *here*, and, I trust, *there* also. One of them writes me on his arrival at Hong Kong: "It seems to me we found quite a long time on steamer and a hard time, too. You cannot imagine how it is; because the heathen contribute for offering of sacrifice for the idols and the Death-man. A steamer sunk some time ago near Japan; therefore they worship those who are buried in the sea. We refuse to contribute; so every one had something against us; some say, pull us up to the deck, tie us up to the top of the mast, and many make fun of us. I am not able to hear them; they make such a noise. We feel dismay and discouraged because three against seven hundred people. So instantly I felt the Lord will be on our side while I pray: 'Oh, God, stop this noise, and close their mouths. Give Thy spirit. Open their blind hearts that they may understand Thy truth, and help us, standing firm in Thy truth, and that we may not be discouraged in Thy salvation.' After this, God answered my prayer, so they all keep still and quite silent their noise."

3. Answers to prayer are vouchsafed to *us* also. We must be content to do a smaller work this year than last; but we have been earnestly praying that it may be a better one: more spiritual and more fruitful. Already God is beginning to fulfill our request. Wong Ock writes me from Santa Cruz: "Glory to God that our brother Chung Long will receive the Lord's baptism next Sunday; and another became a brother and joined our Association last Sabbath." And Gin Foo King writes from Petaluma: "I try to lead two boys to become joined to our Christianity. But one did not make up his mind yet; other one is willing. I am so glad to have even one. I think our school getting on nicely." Yong Jin reports street preaching in Stockton, and earnest but rather unsuccessful efforts to bring the indifferent and the hostile among his countrymen to come in and see the school; but is cheered because one of the pupils has confessed Christ as his Master and Saviour, and joined the Association. Miss Carrington writes from Sacramento: "Three young converts have very recently joined the Association, and we feel that we have great cause for thankfulness. The attendance, both in our Sunday-school and through the week, has considerably increased, and, though it

is still far too small, we are working with freshened zeal and courage. Chin Tay proves a valuable helper, a devoted and humble Christian, and very earnest in trying to bring his people to Christ." In our Central School in this city, Mr. Griffiths finds a goodly number of pupils who are glad to remain on three evenings of each week from 9:30 till 10:15 for special Bible study. They have taken up the Book of Acts, and are making good progress. Finally, at the last communion of Bethany Church four were baptized, and three others are already proposed for baptism at our next communion.

4. The newspaper reports of a statement made at the annual meeting of the American Missionary Association give the collection of Bethany Church in aid of our mission at \$300, of which its Chinese members gave \$130. The fact is that the contribution of this church last year amounted to \$654.55, of which the Chinese gave \$454.05.

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

PLEDGES FOR MISSIONARIES.

In connection with the new appointments as given in this number we publish below the pledges of support of missionaries which we have received at this date:

Congregational Church, Cambridge, Mass.	Miss E. P. Hayes, Raleigh, N. C.
Ladies of Maine.	" A. E. Farrington, Wilmington, N. C.
" " "	" M. K. Lunt, Selma, Ala.
" " Vermont.	" Elizabeth Plimpton, McIntosh, Ga.
" " Illinois.	" Lizzie A. Pingree, Mobile, Ala.
" " "	" R. M. Kinney, Little Rock, Ark.
" " Iowa.	" A. D. Gerrish, New Orleans, La.
Ladies Society, Columbus, O.	" M. H. Clary, Ladies' Island, S. C.
Ladies of Cong. Churches, Chelsea, Mass.	Mrs. A. S. Steele, Chattanooga, Tenn.

We have had to anticipate additional aid, and send forth other missionaries, in the hope that the funds for their support will be paid into our treasury. From recent communications it appears that some Sunday-schools and Ladies' Societies contributing for Student Aid suppose that they thereby add to the income of the Association and help in the support of missionaries. This is a mistake. Student Aid helps the colored youth to avail themselves of the instruction of missionaries and teachers, and such aid judiciously applied is very desirable, but it does not in any degree help to send the missionaries to instruct, and this is the essential and urgent need.

We have been much cheered by letters of sympathy and help from our Northern friends, and give below a few extracts which are suggestive, and we believe will prove of interest to our readers:

—I write to ask you what about the *Woman's Bureau*? Can you put us in communication with any teacher whom we can help? Our first meeting for this year will be held in about ten days, and I would like to suggest something practical.

(Later.) The letter came just in time for our monthly meeting, which takes place on the second Tuesday of each month. The letter was listened to with

interest and did very much to strengthen the feeling that there is a work at the South, as well as across the seas. We have divided the year, and report at our meetings on the Home Field until January 1st; after that we shall give our thoughts to the Foreign Work. We have over \$80 raised toward Miss ——'s support, and will send, I hope, the whole amount pledged about the 1st of January. I hope we shall hear from her often.

—We have in our church a little missionary society made up of young ladies. I am writing to you for information as to the best way for them to work the coming year. We can do quite a good deal, only we want to help some one person, and we would like to send clothing for missionary purposes, but we wish to be put in direct communication with the person helped. I am interested personally in Home Missions, and I think our young girls would be if they could be encouraged.

(Later.) Your good letter came in just the right time, as we had a meeting the same day it came, and I read it to the girls. They were enthusiastic, and we have decided to take a scholarship and to pack a barrel. Now we all feel that we are fairly in the field, and busy are the fingers of every member of our little society. We cannot do very great things, but are determined to do something. We have already \$30 in our treasury, and our fair will help very much. Hope to hear from you by the time we meet again.

—Yours was received and read to a few ladies of our church who had met to consult with reference to the formation of a Missionary Society. We finally took your form of constitution, and re-arranged so as to take in foreign work also, and thus do all in one society. We are a weak and feeble church, so ours will have to be mostly the labor of our hands. I think in that we shall do good service wherever we find such need. We are now the Woman's Co-operative Society of —— Congregational Church. I think we can so harmonize the different departments that we shall find it better than to try to sustain two societies. We have thus taken a long step in advance. That you may be abundantly blessed in all your labor of love is the prayer of yours in Christian fellowship.

—In reply to your circular, I beg to say that our hearts are beating in truest sympathy with you in the grand and important work of elevating the neglected women of our land; but at present it seems that is all we can do. We are on the frontier, where two-thirds of our people are battling with poverty. Their homes are very bare and their tables very scantily laid; they have hardships that are unknown among most of our Eastern people. We hope and pray that God will so direct our future that we may be able to respond in a more helpful manner than by our mere sympathies.

CHILDREN'S PAGE.

TWO PICTURES FROM LIFE.

FIRST PICTURE.

Pet dogs are the latest hobby in the fashionable world of New York and other large cities. A certain costly species of bull-terrier, grown exceedingly small by in-breeding and doses of gin, is the favorite of women wealthy enough to afford indulgence in such pets. They are hideously mis-shapen little monsters, but the

uglier they are the more they are valued. They are taken out every day by their mistresses or footmen for an airing wearing embroidered coats and gold collars, on which their names are engraved or set in jewels.

One of these dogs died in Philadelphia lately, and formal notice of the funeral was given to the friends of its mistress, who sent their dogs in carriages with liveried footmen, etc., etc. The dead dog was laid in a satin-lined, silver-mounted coffin; offerings of flowers were sent, and a costly monument was raised over its grave.

"Beppo," the pet of a wealthy young lady, lately sent out cards for a reception, which was attended by all the *haut-ton* of dogdom. The homely little beasts sent to the reception were served on dainty china with all the delicacies of the caterer's art. The feast, floral decorations, etc., cost more than \$200.

SECOND PICTURE.

On the week in which Beppo held his reception an entertainment of another kind was given by a young girl who lived near to Beppo's mistress. She had spent the last summer in a little village in one of the hill counties of Pennsylvania. The clergyman of this parish was a scholarly man of much intellectual force. His wife was a refined, sensitive woman. They had five children. The clergyman had given up a profession in which he might have grown rich, to serve the Master he loved, in ministering to his fellowmen. His salary was \$400 a year, and that often was not paid when it was needed. In other words, here was a man who had the education, tastes, and habits of the very highest class; who naturally wished to educate his children; who was obliged to appear and live as a gentleman and to exercise hospitality and charity upon the wages of a day laborer.

Miss Dash guessed something of the privations of the good man and his family during her stay in the village. Last winter, out of her allowance (which was a liberal one) from her rich father, she made up a box for the pastor's family in which she declared there should be nothing absolutely necessary. "Let them, for once in their lives, have a taste of indulgence," she said. "It will be like water to a thirsty soul."

The great box arrived late in the evening of a raw November day, just as the clergyman and his family rose up from their scanty supper. For a month there had been no meat or butter on that table. The family grew red with excitement as they gathered round the box. The lid was knocked off. Out came warm winter cloaks and caps for the three girls, an overcoat for the minister and a pretty, soft dress for his wife, all new.

"Why," said their donor, "should we give the man who leads us to God our cast-off clothes?"

There were books and magazines for the clergyman, and an engraving of a noble picture to hang upon the wall. There were toys for little Mollie and packages of flower seeds, and a huge box of candy for everybody; and then there was a letter inclosing a check which would send the boys to a good school for two years. When they all kneeled together that night, and the clergyman tried to thank God and to pray for their kind friend, his voice choked so that he could not speak. These are two companion pictures for our readers to hang in their memory. Both are taken from the life.—*Selected.*

RECEIPTS FOR DECEMBER, 1883.

MAINE, \$403.95.

Brewer M. Hardy, 50, to const. Rev. B. B. Merrill, L. M.; First Cong. Ch., 10.35, and Sab. Sch., 15.....	\$75 85
Brownsville. Cong. Ch. and Soc.....	110 00
Bucksfield. C. H. Prince, for <i>Student Aid, Atlanta U.</i>	5 00
Elsworth. Cong. Ch. and Soc.....	89 00
Fryeburg. Cong. Ch. and Soc.....	10 00
Gorham. Miss E. B. Emery, for <i>Workshop, Lewis High Sch., Macon, Ga.</i>	3 00
Hallowell. Mrs. H. K. Baker, 5; "A Friend," 50c.....	5 50
Hallowell. "Friends," 2 Bbls. of C., 5 for <i>Freight, for Birmingham, Ala.</i>	5 00
Limington. "A. B.".....	1 50
Litchfield Corners. Cong. Ch.....	12 00
Portland. Second Parish Ch., 43.50; T. B. Percy, 5.....	48 50
Skowhegan. Ladies Miss'y Soc. of Cong. Ch.....	5 85
Skowhegan. Mrs. L. W. Weston, Bbl. of Papers and C., for <i>Lewis High Sch., Macon, Ga.</i>	5 50
South Paris. Cong. Ch.....	5 50
Waterford. Home Sch., by H. E. Douglass, Bbl. of C., 5 for <i>Freight, for Savannah, Ga.</i>	5 00
Brunswick. " " 11; Mrs. Lincoln, 1. — Falmouth, 2 Bbls. of C. — Gorham. Bbl. of C., 5 for <i>Freight.</i> — New Gloucester. Bbl. of C., 3 for <i>Freight.</i> — Union. Bbl. of C., 2.75 for <i>Freight, for Selma, Ala.</i>	22 75

NEW HAMPSHIRE, \$707.98.

Alstead Center. Cong. Ch. and Soc.....	10 00
Alstead East. Cong. Ch. and Soc.....	10 00
Atkinson. Cong. Ch. and Soc.....	28 00
Claremont. Cong. Ch. and Soc.....	41 83
Colebrook. Cong. Ch., 7.64, and Sab. Sch., 11.19.....	18 83
Exeter. "A Friend".....	31 00
Greenland. Cong. Ch. and Soc.....	11 72
Hampton. Infant S. S. Class.....	1 00
Hillsborough. Cong. Ch., 2.50; O. Crosby, 1.....	3 50
Hinsdale. Cong. Ch. and Soc.....	10 00
Keene. First Cong. Sab. Sch.....	84 68
Marlborough. Ladies' Freedmen's Aid Soc., for <i>Theo. Dept., Talladega C.</i>	10 00
Marlborough. "Friends," Bbl. of C., for <i>McIntosh, Ga.</i>	
Milford. First Cong. Ch., to const. Miss Adaline A. Crosby, Mrs. GEORGIA E. STICKNEY, Mrs. H. LIZZIE FOSTER and Miss NELLIE S. FITCH, L. Ms.....	138 05
Nashua. "A Friend," for <i>Student Aid, Straight U.</i>	75 00
North Hampton. E. Gove.....	10 00
Felham. Cong. Ch. and Soc.....	57 78
Finehook. Cong. Ch. and Soc.....	10 60
Pittsfield. Cong. Ch. and Soc.....	38 76
Rindge. Cong. Ch. and Soc.....	3 53
Sanbornton. Cong. Ch. and Soc.....	10 00
South Newmarket. Ladies of Cong. Ch., 2 Bbls. C., for <i>Wilmington, N. C.</i>	24 40
Stratham. Cong. Ch. and Soc. (ad'l).....	
Swansey. Cong. Ch. and Soc., Bbl. of C., val. 25; 3 for <i>Freight, for Talladega C.</i>	3 00
West Lebanon. Mission Band, for <i>Freight</i>	1 90
Wilton. Miss Emma Abbott, for <i>Dudley, N. C.</i>	2 00
"A Friend" (25 of which for <i>Chinese M.</i>).....	75 00

VERMONT, \$335.16.

Bellows Falls. Cong. Ch. and Soc.....	\$23 00
Bennington Center. First Cong. Ch. and Soc. (10 of which for <i>Rev. Mr. and Mrs. Jennings</i>).....	25 50
Bradford. Cong. Ch. and Soc.....	27 00
Hurlington. Third Cong. Ch. Sab. Sch. Cabot. Cong. Ch.....	25 00
Cornwall. Cong. Ch. and Soc.....	18 00
Coventry. M. C. Pearson.....	34 43
Fairlee. M. W. Smith, 2; "A Friend," 1 Lyndon. S. B. Mattocks.....	5 00
Marshfield. Lyman Clark.....	3 00
Middlebury. Cong. Sab. Sch.....	50
Montpelier. Bethany Sab. Sch.....	20 00
Newbury. Ladies Benev. Soc., 2 Bbls. C.; Individuals, 1 Bbl., for <i>Chattanooga, Tenn.</i>	15 35
Norwich. John Dutton.....	13 03
Peacham. Cong. Ch. and Soc.....	5 00
Shoreham. Misses Elizabeth and Susan Hand.....	24 85
Stowe. Cong. Ch. and Soc. to const. J. C. PORTER L. M.....	10 00
Westminster. Cong. Ch. and Soc.....	56 00
Williston. Cong. Ch. and Soc.....	13 00

MASSACHUSETTS, \$7,791.82.

Acton. Evan. Cong. Ch. and Soc. (25 of which for <i>Atlanta U.</i>) to const. WILLIAM W. DAVIS L. M.....	52 50
Andover. Ladies U. H. Miss'y Soc., for <i>Student Aid, Talladega C.</i>	70 00
Andover. Mrs. Rebecca B. Mills.....	50 00
Andover. West Parish Cong. Ch.....	29 83
Ashby. Cong. Ch. and Soc.....	16 86
Ashburnham. First Cong. Ch. and Soc.....	24 00
Auburndale. Cong. Ch. and Soc.....	164 17
Boston. Union Ch. and Soc., 159.20; Rev. F. R. Abbe, 100; "Suffolk," 100; (South) Phillips Cong. Ch. and Soc., 122.12; (Roxbury) Immanuel Ch. and Soc., 80; Union Cong. Ch. (ad'l), 5; "A Friend," 4; "Donation," 1.50.....	571 82
Boston. Jamaica Plain. Central Cong. Ch. (ad'l).....	100 00
Boston. Jamaica Plain. Central Cong. Ch. Sab. Sch., for <i>Student Aid, Fisk U.</i>	50 00
Boston (South). Francis C. Hersey, for <i>Sch. Kittrell, N. C.</i>	10 00
Boston. "Miss S. R." 20; Miss E. E. Backup, 10; Miss Ellen Bancroft, 2; Miss Louisa Rice, 1, for <i>Sch., Kittrell, N. C.</i>	33 00
Boston Highlands. Miss Elizabeth Davis, 25; Mrs. George Curtis, 20; Misses M. and H. Bartlett, 5; Miss F. Ferguson, 1; Mrs. B. F. Hamilton, 1; for <i>Sch. Kittrell, N. C.</i>	52 00
Boston. O. Dolthrop & Co., 4 vols. for <i>Lewis High Sch., Library.</i>	
Bradford. Ladies of Adamsville, 2 Bbls. C., 1.20 for <i>Freight, for Wilmington, N. C.</i>	1 20
Braintree. First Cong. Ch. and Soc., 8.50; South Cong. Ch. and Soc., 7.....	15 50
Bridgewater. Central Sq. Sab. Sch. for <i>Ch. Building, Jackson, Miss.</i>	20 00
Brighton. Evan. Cong. Ch. and Soc.....	58 00
Cambridge. Ladies Soc. of Shepard Ch. Box of Bedding, for <i>Straight U.</i>	
Cambridgeport. Pilgrim Ch. and Soc.; M. C. Coll.....	16 38
Chelsea. C. H. Frost, 300; Central Cong. Ch. and Soc., 200, for <i>Chattanooga Student Aid</i> ; Mrs. L. A. Mayo, 25, for <i>Chattanooga, Tenn.</i>	525 00

Chelsea. Central Cong. Ch. and Soc., 23.48; Third Cong. Ch. and Soc. (ad'l), 1.50.....	\$24 96	North Brookfield. Union Cong. Ch. and Soc., to const. Mrs. EMILY P. WALKER L. M.....	\$41 75.
Chilcopee. Third Cong. Ch.....	10 48	North Leominster. Cong. Sab. Sch., 25; Leonard Burrage, 10, for Student Aid, Atlanta U.....	35 00.
Clinton. First Evan. Ch. and Soc.....	60 00	North Weymouth. Pilgrim Ch. and Soc. Oakham. Mrs. Dea. James Packard.....	10 00
Clinton. Ladies Soc., Bbl. of C., for Kittrell, N. C.....		Oakham. By S. F. Fairbanks, Bbl. of C. Oxford. Loriston Shumway.....	5 00
Cohasset. Cong. Ch. and Soc., 12.10; Cong. Sab. Sch., 3.82.....	15 92	Faxton. Cong. Ch. and Soc.....	15 00.
Conway. "Conway".....	50	Peabody. Girls' Soc., 10, and Bbl. of C. for Atlanta, Ga.....	10 00.
Deerfield. Cong. Ch., Bbl. of C., 2.25 for Freight, for Atlanta U.....	2 25	Peabody. Prof. J. K. Cole, 5 Vols. for Lewis H. Sch., Library.....	
Dorchester. Village Ch. and Soc.....	32 83	Phillipston. Box and Bundle of C. for Chattanooga, Tenn.....	
Duxbury. "Friends," for Freight.....	1 26	Pittsfield. First Cong. Ch. and Soc., 60; South Cong. Ch., 33.03.....	93 03.
East Hampton. First Cong. Sab. Sch.....	25 00	Plainfield. Cong. Ch. and Soc.....	15 18
East Hampton. Ladies Soc. of Payson Ch., 2 Boxes of C., val. 95.....		Raynham. First Cong. Ch. and Soc.....	16 00
Easton. Cong. Sab. Sch.....	60 00	Reading. Bethedsa Ch. and Soc.....	50 48
Edgecomb. Cong. Fab. Sch.....	5 00	Readville. Mrs. E. F. Stetson, for Sch., Kittrell, N. C.....	5 00
Everett. Cong. Ch. and Soc.....	7 15	Rockport. Pastor's Class, for Dakota M.....	1 00
Fitchburg. Rollstone Ch., for Student Aid, Talladega C.....	50 00	Roxbury. Walnut Ave. Ch. and Soc.....	27 81.
Fitchburg. Ladies' Benev. Soc. of Rollstone Ch., 28, and Bbl. of Goods, for Furnishing Room, Straight U.....	28 00	Royalston. First Cong. Ch. and Soc.....	120 50.
Florence. Miss S. Wilder's S. S. Class, Cong. Ch., for Washington, D. C.....	10 82	Royalston. Mrs. Geo. Woodbury, Bbl. of C.....	
Framingham. Ladies of Plymouth Ch., 2 Bbls. of C.; val., 138.98.....	35 00	Rutland. Cong. Ch. and Soc.....	3 81.
Globe Village. Evan. Free Ch. and Soc. Greenfield. First. Cong. Ch. and Soc.....	13 25	Somerville. Winter Hill Ch. and Soc.....	6 69.
Greenwich Village. Daniel Parker.....	2 00	Somerville. "Lower Light Soc." of Prospect Hill Ch., Box Christmas Gifts, for Little Colored Children.....	
Hadley. First Ch. and Soc.....	11 60	Somerville. Ladies' Soc. of Winter Hill Ch., 2 Bbls. of C., for Talladega C.....	17 81.
Harwich. Cong. Ch., M. C. Coll.....	14 10	South Deerfield. Cong. Ch. and Sab. Sch. South Dennis. Cong. Ch. and Soc.....	15 00.
Harwich Port. Leonard Robbins.....	10 00	South Framingham. Miss Clara Barton. Spencer. G. E. Manley's S. S. Class, Cong. Ch., for Student Aid, Talladega C.....	5 00
Holbrook. Ladies' Sewing Circle of Winthrop Ch., Box of Bedding, 2, for Freight.....	2 00	Springfield. Mrs. Merrill.....	2 80.
Holden. Cong. Ch. and Soc.....	15 00	Stoneham. Cong. Ch., for Chattanooga, Tenn.....	5 00.
Holliston. "Bible Christians of District No. 4," 25; Mrs. J. Leland, 1.....	26 00	Sudbury. Mrs. George A. Oviatt, Pkg. Christmas Cards.....	16 10.
Huntington. Cong. Ch. and Soc., 8; Rev. A. G. Beebe, 5.....	13 00	Tewksbury. Cong. Ch. and Soc.....	34 12
Lakeville. Miss Betsey Kinsley, for Dakota M.....	4 50	Townsend. Cong. Ch.....	17 60.
Lawrence. Ladies' Benev. Soc. of Lawrence St. Ch., Bbl. of C.....	20 00	Upton. "Friends," 2 Bbls. of C. and 3.50, for Mobile, Ala.....	3 50.
Lenox. Cong. Ch.....	4 00	Ware. Sab. Sch. Class, for Lady Missionary, Ladies' Island, S. C.....	7 00.
Lincoln. "Friends," for Student Aid, Atlanta U.....	4 00	Warren. First Cong. Ch.....	125 00.
Lowell. Eliot Ch., 30; Geo. F. Willey, 10.....	40 00	Watertown. Phillips Mission Band, for Woman's Work.....	5 00.
Ludlow. Mrs. M. E. Jones, Bbl. of C., 4, for Freight, for Macon, Ga.....	4 00	Watertown. Phillips Mission Band, Bbl. Christmas Gifts, for McIntosh, Ga.....	
Lynn. First Cong. Ch. and Soc.....	22 17	Watertown. Ladies of Phillips Ch., 2 Bbls. of C.....	
Malden. First Cong. Ch. and Soc.....	39 81	Waverley. Cong. Ch., M. C. Coll.....	6 12
Marblehead. Hon. J. J. H. Gregory, for Wilmington, N. C.....	334 45	Westborough. Cong. Ch. and Soc.....	34 26.
Marblehead. First Cong. Ch. and Soc.....	10 00	West Boylston. First Cong. Ch. and Soc. Westhampton. Miss I. G. Jewett.....	62 68
Marshfield. Mrs. J. H. Bourne, Box of Books, 1, for Freight, for Atlanta U.....	1 00	West Newbury. First Cong. Ch., 1 1/2 Bbls. of C., val. 75, 2 for Freight, for Atlanta U.....	1 50.
Medford. "A Friend," for Orphan Scholarship, Chattanooga, Tenn.....	25 00	West Somerville. Young People's Mission Band, 2 Bbls. of Christmas Gifts, val. 60, for McIntosh, Ga.....	
Medford. Cong. Ch., 2 Bbls. C., for Washington, D. C.....		West Springfield. Park St. Cong. Ch., 19.72; First Cong. Ch., 16.....	35 72
Melrose. Or. Cong. Ch., M. C. Coll.....	4 39	Whitinsville. Cong. Ch. and Soc.....	969 40
Merrimac. John K. Sargent.....	2 00	Williamstown. First Cong. Ch.....	15 36
Middleborough. First Parish Sab. Sch.....	22 00	Woburn. First Cong. Ch. and Soc.....	260 62
Middleton. Cong. Ch. and Soc. (ad'l).....	8 00	Worcester. Cong. Ch. and Soc. (ad'l).....	2 48
New Bedford. North. Cong. Ch.....	38 66	— "A Friend," for Lewis H. Sch. Workshop, Macon, Ga.....	3 00
New Bedford. Alma Walker, for Talladega C.....	5 00	Northboro. Bbl. of C. — Fitchburg; Friends, Box of C.; Cash, 5.—Pepperell, Bbl. of C.; Cash, 1.55; Dea. Chas. Crosby, Set of Chapel Lamps.—Grafton, 2 Bbls. of C., for Dudley, N. C.....	6 55
Newburyport. Freedmen's Aid and Friends, 3 Bbls. of C.; Friends, 22.84, for Washington, D. C.....	22 64		
Newburyport. Whitefield Cong. Ch. and Soc.....	10 78		
Newton. —, for Student Aid, S. U.....	50		
Newton. Children's Circle of Eliot Ch., Bbl. of C., for Tuskegee N. Sch., Ala.....	30 00		
North Adams. First Cong. Ch.....	37 33		
Northampton. Wm. K. Wright.....	30 00		
North Billerica. Mrs. J. D. Gould, for Macon, Ga.....	3 00		

<i>Special Donations for Fisk U.—Boston.</i>	
Individuals, 571.05; W. H. M. Ass'n, 25.—"Ladies," by Mrs. Spence, 38.—Andover, Individuals, 184.50; Free Ch. Sab. Sch., 18.51.—North Andover, Individuals, 28.—Lawrence, Individuals, 120; "Merry Workers," Lawrence St. Ch., 5; "Pine Needle Soc.," Arlington Ch., 5.—Haverhill, Algernon P. Nichols, 100.—Lowell, Individuals, 75.—Newburyport, Individuals, 52.—Springfield, "Ten times one is ten Club," North Cong. Ch., 50.—Newton Center, Miss Loring and Sister, 50.—Westford, Cong. Ch., 12.—Stockbridge, Rev. A. G. Beebe, 5.—Reading, Miss E. A. White, 3.....	1,342 08
	\$6,748 82

LEGACIES.

Holbrook. Estate of Mrs. Relief Holbrook, by E. N. Holbrook, Ex.	1,000 00
Topsfield. Estate of Mary Towne, by Jacob P. Towne, Ex.....	45 00
	\$7,791 82

RHODE ISLAND, \$164.98.

Ashaway. Wells Mfg. Co., Automatic Boring Machine, Val. 6, for Lewis H. Sch., Workshop.....	
Barrington. Cong. Ch., 63.40, and Sab. Sch., 36.60.....	100 00
East Providence. Cong. Ch., to const. DEA. JOSEPH BROWN L. M.....	30 00
Pawtucket. Cong. Ch. and Soc.....	11 28
Peacedale. Cong. Sab. Sch.....	5 00
Providence. W. P. Hale.....	50
Westerly. Cong. Ch. and Soc.....	18 22

CONNECTICUT, \$2,152.96.

Ansonia. J. H. Bartholomew, for Tillotson C. & N. Inst.....	25 00
Bridgeport. Second Cong. Soc., 100.57; Park St. Ch., 18, bal. to const. PHIL M. BEER L. M.....	118 57
Buckingham. Cong. Ch. and Soc.....	2 71
Canaan. "A Friend".....	3 00
Chester. Cong. Ch.....	77 69
Colchester. "C. B. M.," for Chinese M. Colchester. Ladies, 2 Bbls. of C, for Washington, D. C.....	5 00
Danbury. First Cong. Ch. to const. ANDREW LITTLE, DAVID McLEAN and WILLIAM H. RIDER L. Ms.....	115 00
Danbury. O. M. Crosby, Patent Plane, Val. 6, for Lewis H. Sch., Workshop.....	
Danielsonville. Ladies, 3 Bbls. of C., 4 for Freight, for Washington, D. C.....	4 00
Deep River. Cong. Ch.....	25 46
Durham. Ladies' Miss'y Ass'n, Bbl. of C. and Freight, for McLeansville, N. C.....	14 60
Eastford. Cong. Ch.....	5 32
Falls Village. Cong. Ch.....	75 00
Glastonbury. First Cong. Ch.....	
Griswold. Cong. Ch. (ad'l) to const. JOSEPH O. CROSS L. M.....	5 00
Hartford. M. F. Stevens, for Indian M. Harwinton. Cong. Sab. Sch., for John Brown Steamer.....	4 00
Higgenum. Cong. Ch.....	5 75
Lyme (Grassy Hill). Cong. Ch. and Soc.....	17 00
Madison. Cong. Ch.....	10 00
Meriden. E. K. Breckenridge.....	9 88
Middle Haddam. Second Cong. Ch.....	10 00
Milford. First Cong. Ch.....	6 86
Morris. "A Friend of Missions".....	22 00
New Britain. First Ch. of Christ, 311.07; M. L. Andrews, 1.50.....	1 00
New Britain. Mrs. Louisa Nichols, 25; John B. Smith, 10, for New Dormitory, Tillotson C. & N. Inst.....	312 57
New Canaan. Cong. Ch. and Soc.....	35 00
New Hartford. North Cong. Ch., Samuel Couch, bal. to const. Rev. F. H. ADAMS L. M.....	27 40
	10 00

New Haven. Humphrey St. Cong. Ch. to const. DEA. ANDREW BRYDER, RUFUS JOHNSON and ALFRED H. HAYES L. Ms. for Tillotson C. & N. Inst., Land and Building.....	\$100 00
New Haven. Davenport Cong. Ch., 67.55; Third Cong. Ch., 42; "A Friend," 5; W. E. Chandler, 30, to const. Miss BERTHA AUGUSTA CHANDLER L. M.....	144 55
Newington. Cong. Ch.....	62 88
New Milford. First Cong. Ch. (25 of which from pulpit supply).....	129 44
North Cornwall. Cong. Ch.....	21 44
North Greenwich. Cong. Ch.....	51 28
North Stamford. "A Friend".....	2 00
Norwich. Broadway Cong. Ch.....	200 00
Norwich. Mrs. L. F. S. Foster, for Sch. at Kittrell, N. C.....	20 00
Norwich. Broadway Ch., for Student Aid, Atlanta U.....	15 00
Plantsville. Cong. Sab. Sch., for Atlanta U.....	40 34
Plantsville. Cong. Sab. Sch., for Student Aid, Atlanta U.....	10 60
Plymouth. Cong. Ch.....	11 50
Poquonock. Cong. Ch.....	100 00
Rockville. Second Cong. Ch.....	9 40
Roxbury. "Friend".....	2 50
Saybrook. Cong. Ch.....	10 65
Somers. Cong. Ch. and Soc.....	17 95
South Canaan. Cong. Ch.....	8 74
Stratford. Cong. Ch.....	26 50
Suffield. Cong. Ch.....	5 40
Taftville. Cong. Ch.....	32 01
Thomaston. Cong. Ch.....	24 03
Unionville. Ripley Mfg. Co., Pkg Tools, Val 9; Cowles Hardware Co., Pkg Tools, for Lewis H. Sch., Workshop.....	1 00
Washington. F. A. Frisbie.....	10 00
Waterbury. Mrs. M. L. Mitchell, for Lewis H. Sch. Workshop.....	1 00
Waterbury. Miss A. C. Benedict, 2 Pkg's Patchwork, for Macon, Ga.....	
Westbrook. Cong. Ch. and Soc., to const. Rev. E. B. SANFORD L. M.....	35 30
West Hartford. Cong. Ch.....	49 24
Westville. Rev. J. L. Willard.....	25 00
Westville. R. A. Brown & Co., Bitts and Screw drivers, for Workshop, Macon, Ga.....	
Woodstock. First Cong. Ch. and Soc., to const. MRS. JOANNA BOUTELLE L. M. "A Friend".....	21 92
Woodbury. Ladies Miss'y Soc., 13.75; Sab. Sch. of Congr. Ch., 4; "Friends," by Mrs. J. E. Smith, 4.75, for Fisk U.....	10 00
	22 50
NEW YORK, \$1,401.80.	
Albany. Chas. Croissant & Bro., 3 Saw Sls, for Lewis High Sch. Workshop, Macon, Ga.....	
Alfred Center. Mrs. I. F. Kenyon.....	5 00
Brooklyn. Freedman's Helpers, for Lewis H. Sch., Workshop.....	15 00
Brooklyn. "A Friend".....	1 00
Berkshire. Hattie B. Johnson.....	5 03
Chateaugay. Joseph Bhaw.....	5 00
Copenhagen. Lucian Clark.....	15 00
Dansville. Mrs. D. W. Noyes.....	50
Eden. Mrs. H. McNett, for Student Aid, Talladega C.....	
Elizabethtown. Rev. W. T. Herrick.....	2 00
Gloversville. Cong. Ch. (ad'l).....	5 00
Gouverneur. Milo Shattuck.....	10 00
Honeoye. "A Friend".....	5 00
Keeseville. Mrs. L. H. Elliot.....	50
Kingsborough. Joseph Wood.....	1 00
Lebanon. O. A. Benedict.....	
Lima. Chas. D. Miner, 10; Geo. Thayer, 10; Geo. W. Thayer, 5; Horace C. Gilbert, 5.....	30 00
Livonia. Young Ladies' Miss'y Soc., for Student Aid, Storrs Sch., Atlanta, Ga.....	16 00
Locust Valley. Mrs. Sarah Palmer.....	6 00

MICHIGAN, \$868.97.

Battle Creek. S. A. Gould.....	50
Benzonia. Cong. Ch.....	\$4 05
Charlotte. "Christmas Offering".....	1 00
Covert. Mr. and Mrs. A. S. Packard, for Christmas Presents, Tillotson C. and N. Institute.....	10 00
Detroit. First Cong. Ch.....	94 56
Detroit. E. C. Walker, for Fisk U.....	5 00
Galesburg. Cong. Ch.....	6 00
Grand Rapids First Cong. Ch. Sab. Sch., for Rev. J. H. H. Sengstacke.....	20 00
Hilldale. J. W. Ford.....	1 50
Hopkins. Second Cong. Ch.....	8 00
Hubbardston. Cong. Ch.....	4 40
Jackson. Mrs. R. M. Bennett.....	1 50
Kalamazoo. First Cong. Ch.....	61 27
Kalamazoo. Plymouth Cong. Ch., Sab. Sch., for Fisk U.....	25 00
Olivet. Cong. Ch., to const. EDWIN N. ELY and FRITZ L. REED L. MS.....	68 51
Pontiac. Cong. Sab. Sch.....	3 78
Stanton. First Cong. Ch.....	9 50
Traverse City. Sab. Sch. Class, by Mrs. E. A. Clark, for Talladega Students.....	4 00
Ypsilanti. Rev. E. P. Goodrich, 10, and Box of Books, for Lewis H Sch.....	10 00
Special Donations for Fisk U.: Covert Cong. Ch., 111.10.—Grand Rapids, 92 Ladies' Miss'y Soc., 50.—Greenville, "Friends," 88.50.—Ann Arbor Cong. Ch. Sab. Sch., 50.—Portland, Ladies' Miss'y Soc., 25.—First Cong. Ch., 20.72.—Saint Johns, Ladies' Miss'y Soc., 25.—Allegan, Mrs. Elizabeth Booth, 20.—Jackson Cong. Ch. Sab. Sch., 15.—Grand Haven, Mr. Cutter, 10.—Charlotte, Hon. E. S. Lacey, 10— "Friends in Mich.," 8.10.—Eaton Rapids, Dr. A. C. Dutton, 5.....	530 42

IOWA, \$292.86.

Blairtown. Mrs. J. H. French.....	9 00
Davenport. "A Friend".....	10 00
Denmark. Cong. Ch. Sab. Sch.....	36 00
Des Moines. Rev. M. N. Miles.....	5 00
Genoa Bluffs. Cong. Ch.....	7 00
Grinnell. Cong. Ch.....	16 26
Hillaborough. John W. Hammond.....	5 00
Keokuk. Mrs. Elizabeth M. Wilson.....	5 00
Lyons. Cong. Ch.....	27 00
McGregor. Woman's Miss'y Soc., Bbl. of C., val. 22.50, for Straight U.....	
New Hampton. Cong. Ch.....	12 00
Newton. Cong. Ch.....	20 60
Grinnell. S. F. Cooper, 100.—Davenport, Cong. Ch., 15.—Burlington, "Friends," 25, for Fisk U.....	140 00

WISCONSIN, \$347.97.

Beloit. Second Cong. Ch.....	33 37
Clinton. Cong. Ch.....	33 00
Cumberland. W. B. Hopkins, M. D.....	10 00
Janeville. Mission Soc., for Macon, Ga. La Crosse. First Cong. Ch.....	5 00
Platteville. Cong. Ch., (ad'l).....	40 00
Rosendale. First Cong. Sab. Sch., 3 Bbls. of C., Cash 3, for Macon, Ga.....	7 86
For Lewis High School Workshop, Ma- con, Ga.: Oshkosh, Individuals, 75; Cong. Sab. Sch., 60.—"Friend in Wis., by A. J. S., 20.—New London, Ira Millard, Sr., 15; Arthur W. Millard, 2.—Fond du Lac, Individuals, 16.— Ripon, Individuals, 15 85.—Rosendale, Church, 3.89; Individuals, 2.—Viro- qua, First Cong. Sab. Sch., 3.—Sheboy- gan, First Cong. Sab. Sch., Set of Carpenter's Tools, 3, for Freight; Dea. Daniel Brown, Chest for Tools.....	215 74
For Lewis High School: Ripon, Miss Min- nie S. Cook, 30 Vols., for Library.— New London, A. J. Burger, Bbl. of C and 1 Large framed Engraving, for	

Library.—Sheboygan, Mrs. H. Stokes,
Pkg. of C.—Flintville, Home Miss'y
Soc., Box Papers.—Beloit, Second
Cong. Ch., Box Books, etc.—West
Rosendale, Friends, Box of C.

MINNESOTA, \$145.37.

Faribault. Cong. Ch.....	\$23 13
Hawley. Union Ch.....	8 00
Hendrum. "A Friend".....	5 00
Minneapolis. Plymouth Ch.....	33 22
Minneapolis. Mrs. W. W. Harrison, for Lewis High Sch. Workshop.....	5 00
Northfield. First Cong. Ch.....	47 53
Plainview. Cong. Ch.....	9 49
Stillwater. Grace Cong. Ch.....	4 00
Saint Charles. Mrs. B. N. Cravath, for Fisk U.....	10 00

KANSAS, \$20.71.

Manhattan. First Cong. Ch. Sab. Sch.....	10 71
Meriden. J. Rutty.....	10 00

NEBRASKA, \$1.00.

Waverly. Cong. Sab. Sch., for Student Aid Emerson Inst., Mobile, Ala.....	1 00
--	------

ARKANSAS, \$22.50.

Little Rock. Tuition.....	22 50
---------------------------	-------

DAKOTA, \$10.00.

Jamestown. Mrs. M. S. Wells.....	10 00
----------------------------------	-------

WASHINGTON TER., \$51.00

New Tacoma. Mrs. Eliza Taylor.....	1 00
Seattle. D. Bresee, for Student Aid, Fisk U.....	50 00

CALIFORNIA.

Berkeley. Miss L. Pearcey, Fkg. Patch- work, for Macon, Ga.....	
--	--

DISTRICT OF COLUMBIA, \$38.00.

Washington. Rev. J. G. Craighead, 30.; First Cong. Ch., 8.....	38 00
---	-------

MARYLAND.

Baltimore. John Duer & Sons, Set Chisels, val. 4, for Lewis High Sch. Workshop.....	
---	--

KENTUCKY, \$135.75.

Lexington. Tuition.....	77 50
Versailles. Mrs. Geo. W. Chapin, for Sch., Kittrell, N. C.....	15 00
Williamsburg. Tuition.....	43 25

TENNESSEE, \$856.00.

Jonesborough. Tuition.....	35 85
Knoxville. Second Cong. Ch.....	24 00
Memphis. Le Moyne Sch., Tuition....	255 20
Nashville. Fisk U. Tuition, 78.25; Prof. F. A. Chase, 10.....	88 25
Special Donations for Fisk U.: Nash- ville. Individuals, 342.—Thomas Rut- tling, 50.—Faculty Fisk U., 36.70. Pupils of Fisk U., 24.....	452 70

NORTH CAROLINA, \$243.15.

Wilmington. Normal Sch., Tuition....	232 15
Wilmington. Cong. Ch.....	11 00

SOUTH CAROLINA, \$692.20.

Charleston. Avery Inst., Tuition....	672 20
Charleston. Plymouth Ch.....	20 00

GEORGIA, \$1,091.60.

Atlanta. Storrs Sch., Tuition, 247.70; Rent, 3; Cong. Ch., 30.....	280 70
Atlanta. A. E. Seift, 6 Vols., for Lewis H. Sch. Library.....	
Macon. Lewis High Sch., Tuition, 405.65; Cong. Ch., 6.....	411 65
Macon. Citizens, 202; Prof. E. H. Link, 1 Scroll Saw for Lewis High Sch. Workshop; Mrs. J. P. Jones, 25 Vols., for Library.....	202 00

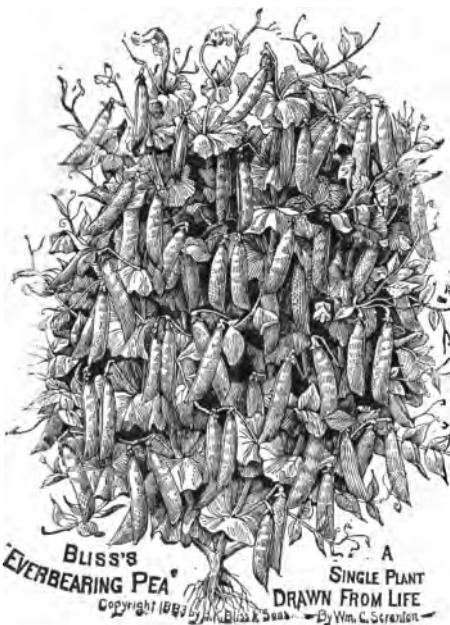
McIntosh. Tuition.....	\$27 50
Savannah. Beach Inst., Tuition, 159.75; Rent, 10.....	169 75
ALABAMA, \$461.35.	
Athens. Trinity Sch., Tuition.....	48 00
Marion. Cong. Ch.....	10 00
Mobile. Emerson Inst., Tuition, 245.70; Tuition and Sales, 1.65.....	247 35
Selma. First Cong. Ch.....	6 75
Talladega. Talladega C., Tuition, 141.25; Cong. Ch., 10.....	151 25
LOUISIANA, \$255.50.	
New Orleans. Straight U., Tuition.....	255 50
TEXAS, \$307.80.	
Austin. Tillotson C. and N. Inst., Tu- ition.....	304 80
Goliad. Cong. Ch.....	3 00
FLORIDA, \$2.00.	
—Miss Tyler, for Washington, D. C.....	2 00
INCOMES, \$1,477.50.	
Avery Fund, for Mendi M.....	190 00
De Forest Fund, for President's Chair, Talladega C.....	337 50

C. F. Dike Fund, for Straight U.....	\$30 00
General Endowment Fund.....	50 00
Graves Scholarship Fund, for Talladega C.....	125 00
Haley Scholarship Fund, for Fisk U.....	50 60
Le Moyne Fund, for Le Moyne Sch., Memphis, Tenn.....	100 00
Theological Endowment Fund, for How- ard U.....	425 00
Tuthill King Fund, 125, for Atlanta U., 25 for Berea, C.....	150 00
GERMANY, \$50.00.	
Leipsic. Prof. and Mrs. C. M. Mead.....	50 00
Total for December.....	\$22,859.21
Total from Oct. 1, to Dec. 31.....	\$52,836.30

FOR AMERICAN MISSIONARY.	
Subscriptions for December.....	122 26
Previously acknowledged.....	70 07
Total.....	\$198 33

H. W. HUBBARD, Treasurer,
56 Reade St., N. Y.

SEEDS WORTH GROWING



NOVELTIES FOR 1884.

Peas Until Frost.
Bliss's Abundance Pea. 90 pods counted on a single plant.—Very productive, 15 to 18 inches high, requires no brushing. Second Early. Excellent quality. 25 cents per packet, 5 packets \$1.00.
Bliss's Everbearing Pea.—A perpetual bearer yielding a full crop until frost; an excellent late variety, 18 to 24 inches high, requires no brushing. Peas 1 1/2-2 inches in circumference. Immensely productive. 25 cents per packet, 5 packets \$1.00.
Bliss's American Wonder.—The best and earliest variety grown. Very dwarf, excellent flavor. 20 cents per pkt., 40 cents per pint, 75 cents per quart, post-paid.
N. B.—These three varieties will give you peas through the entire season until frost.
American Champion Watermelon.—The best eating and best shipping melon grown. More productive than any other sort. 25 cents per packet, 5 packets \$1.00.
Cardinal Tomato.—Handsome variety grown; brilliant cardinal color inside and out, no green core, and few seeds; early, solid, good keeper. 25 cents per packet, 5 packets \$1.00.
White Plume Celery.—The most ornamental and earliest variety grown, requiring no banking to blanch. Crisp, solid and nutty. 50 cents per packet.
Golden Heart Lettuce.—Heads large, firm and solid, with golden yellow heart; stands hot weather wonderfully; very handsome, crisp and brittle. 25 cents per packet, 5 packets \$1.00.
Orange Cream Muskmelon.—Deep salmon color, of excellent flavor, very aromatic; 25 cents per packet, 5 packets \$1.00.
Early Gem Sweet Corn.—Extra early, superior quality; ears large; very productive, 25 cents per packet, 5 packets \$1.00.

One packet of each of the above, amounting to \$2.45, and **Gardener's Hand Book** telling how to plant them, for \$1.75. Order NOW and have on hand when you want to plant. For complete list, see **Bliss's Illustrated Novelty List for 1884**, which contains description of all the newest and choicest Flowers, Vegetables, Cereals, Fruits, Plants, &c. &c. Mailed to all free.
Bliss's Gardeners' Hand Book for 1884, contains 150 pages, 300 illustrations, and a beautiful colored plate of flowers. It tells WHAT, WHEN, and HOW to plant, and is full of information invaluable to all interested in gardening. Mailed for 5 cents to cover postage.

B. K. BLISS & SONS,
34 Barclay Street, New York.

EUROPE EDUCATIONAL EXCURSIONS

1884 Combining unequalled advantages
Send for Descriptive Circular, Free. *Franklin*
carry. E. TOURJEE, Franklin Sq., Boston

VICK'S FLORAL GUIDE

For 1884 is an Elegant Book of 150 Pages, 3 Colored Plates of FLOWERS and Vegetables, and more than 1000 Illustrations of the choicest Flowers, Plants and VEGETABLES, and Directions for Growing. It is handsome enough for the Center Table or a Holiday Present. Send on your name and Postoffice address, with 10 cents, and we will send you a copy, post-paid. This is not a quarter of its cost. It is printed in both English and German. If you afterwards order seeds deduct the 10 cents. VICK'S SEEDS ARE THE BEST IN THE WORLD. The FLORAL GUIDE will tell how to get and grow them.

VICK'S Illustrated Monthly Magazine, 32 Pages, a Colored Plate in every number and many fine Engravings. Price \$1.25 a year; Five Copies for \$5. Specimen numbers sent for 10 cents; 3 trial copies 25 cts.

Address,

JAMES VICK,
Rochester, N. Y.

SKIN HUMORS

CAN BE CURED BY

GLENN'S SULPHUR SOAP.

SAN FRANCISCO, Feb. 16, 1883.

Mr. C. N. Crittenton :

DEAR SIR : I wish to call your attention to the good your Sulphur Soap has done me. For nearly fourteen years I have been troubled with a skin humor resembling salt rheum. I have spent nearly a small fortune for doctors and medicine, but with only temporary relief. I commenced using your "Glenn's Sulphur Soap" nearly two years ago—used it in baths and as a toilet soap daily. My skin is now as clear as an infant's, and no one would be able to tell that I ever had a skin complaint. I would not be without the soap if it cost five times the amount. Yours respectfully.

M. H. MORRIS.

LICK HOUSE, San Francisco, Cal.

The above testimonial is indisputable evidence that Glenn's Sulphur Soap will eliminate poisonous Skin Diseases WHEN ALL OTHER MEANS HAVE FAILED. To this fact thousands have testified; and that it will banish lesser afflictions, such as common PIMPLES, ERUPTIONS and SORES, and keep the skin clear and beautiful, is absolutely certain. For this reason ladies whose complexions have been improved by the use of this soap NOW MAKE IT A CONSTANT TOILET APPENDAGE. The genuine always bears the name of C. N. CRITTENTON, 115 Fulton street, New York, sole proprietor. For sale by all druggists or mailed to any address on receipt of 30 cents in stamps, or three cakes for 75 cents.

J. & R. LAMB,

59 Carmine Street.

Sixth Ave. cars pass the door.

BANNERS

IN SILK,

NEW DESIGNS.

CHURCH FURNITURE

SEND FOR HAND BOOK BY

MAIL.



PEARLS IN THE MOUTH



Beauty and Fragrance

Are communicated to the mouth by

SOZODONT

which renders the teeth pearly white, the gums rosy, and the breath sweet. By those who have used it, it is regarded as an indispensable adjunct of the toilet. It thoroughly removes tartar from the teeth, without injuring the enamel.

SOLD BY DRUGGISTS
EVERYWHERE.



Among the many family papers of the land, we do not believe one can be found better suited for general reading than this. It has twelve pages weekly, filled with the finest cuts and most attractive reading matter, printed on nice paper.

In a single year it makes a volume of over 600 pages, with 400 cuts, giving able editorials on current topics, best original matter, notes on the Sunday School Lessons, together with stories from the best English and American authors.

\$2 50 PER YEAR, POSTPAID.

Send for Sample Copy free, if you wish to see it.

—❖ Illustrated Christian Weekly, ❖—

—#150 NASSAU STREET, NEW YORK.—

MARCH, 1884.



	PAGE.		PAGE.
EDITORIAL.		VIEW NEAR PALESTINE, TEXAS (cut). 79	
FOUR MONTHS—OUR SUNDAY-SCHOOL WORK.	65	BUREAU OF WOMAN'S WORK.	
ONE WAY TO DO IT—PARAGRAPHS.	66	REPORT OF SUNDAY-SCHOOL WORK BY LADY	
AN OPEN LETTER.	67	MISSIONARIES. 80	
MRS. VALERIA G. STONE.	69	THE INDIANS.	
BENEFACTIONS.	70	SUNDAY-SCHOOL WORK AMONG THE DA-	
GENERAL NOTES. AFRICA, INDIANS, CHI-		KOTAS. 83	
NESE.	71	THE CHINESE.	
SUNDAY-SCHOOL FLOWER MISSION (cut). . .	73	CHINESE CHILDREN DRESSED IN WINTER	
THE SOUTH.		CLOTHING (cut). 84	
SUNDAY-SCHOOL WORK IN ALABAMA.	74	CHINESE SUNDAY-SCHOOLS. 84	
FISK UNIVERSITY—THE SABBATH-SCHOOL. .	75	CHILDREN'S PAGE.	
SUNDAY-SCHOOLS IN THE MOUNTAINS OF		THEN AND NOW. 86	
KENTUCKY.	76	RECEIPTS. 88	
PHASES OF SUNDAY-SCHOOL WORK IN			
TEXAS	78		

NEW YORK:
PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION,
Rooms, 56 Reade Street.

Price 50 Cents a Year, in Advance.
Entered at the Post-Office at New York, N. Y., as second-class matter.

THE AMERICAN MISSIONARY ASSOCIATION.

PRESIDENT.

Hon. Wm. B. WASHBURN, LL.D., Mass.

CORRESPONDING SECRETARY.—REV. M. E. STRIEBY, D. D., 56 Reade Street, N. Y.

ASSISTANT SECRETARY FOR COLLECTION.—REV. JAMES POWELL, 56 Reade Street, N. Y.

TREASURER.—H. W. HUBBARD, Esq., 56 Reade Street, N. Y.

AUDITORS.—WM. A. NASH, W. H. ROGERS.

EXECUTIVE COMMITTEE.

JOHN H. WASHBURN, Chairman; A. P. FOSTER, Secretary; LYMAN ABBOTT, A. S. BARNES, J. R. DANFORTH, CLINTON B. FISK, S. B. HALLIDAY, EDWARD HAWES, SAMUEL HOLMES, CHARLES A. HULL, SAMUEL S. MARPLES, CHARLES L. MEAD, S. H. VIRGIN, WM. H. WARD, J. L. WITHROW.

DISTRICT SECRETARIES.

Rev. C. L. WOODWORTH, D.D., Boston.

Rev. G. D. PIKE, D.D., New York.

—, Chicago.

COMMUNICATIONS

relating to the work of the Association may be addressed to the Corresponding Secretary; those relating to the collecting fields, to the District Secretaries; letters for the Editor of the "American Missionary," to Rev. G. D. Pike, D. D., at the New York Office; letters for the Bureau of Woman's Work, to Miss D. E. Emerson, at the New York Office.

DONATIONS AND SUBSCRIPTIONS

may be sent to H. W. Hubbard, Treasurer, 56 Reade Street, New York, or, when more convenient, to either of the Branch Offices, 21 Congregational House, Boston, Mass., or 112 West Washington Street, Chicago, Ill. A payment of thirty dollars at one time constitutes a Life Member.

FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of ——— dollars, in trust, to pay the same in ——— days after my decease to the person who, when the same is payable, shall act as Treasurer of the 'American Missionary Association,' of New York City, to be applied, under the direction of the Executive Committee of the Association, to its charitable uses and purposes." The Will should be attested by three witnesses.

(CHAPTER I.)

AGE: 34 YEARS.

The first words that appear on our annual statement are, in substance, the above.

Age, in the realm of finance, almost always implies strength, and when you consider the perilous times of the past, and the heavy seas which swept so many companies away, you must admit that our timbers are staunch and our seaworthiness first-rate.

We are surely old enough to know how to carry on a Life Insurance business. Please remember, then, that we have age and experience to our credit, and Chapter First closes.

MANHATTAN LIFE INSURANCE CO.,

156 & 158 Broadway, New York.



HORSFORD'S ACID PHOSPHATE.

(LIQUID.)

FOR DYSPEPSIA, MENTAL AND PHYSICAL
EXHAUSTION, NERVOUSNESS, DIMINISHED VITALITY, URINARY
DIFFICULTIES, ETC.

PREPARED ACCORDING TO THE DIRECTION OF
**Prof. E. N. Horsford, of Cambridge,
Mass.**

There seems to be no difference of opinion in high medical authority of the value of phosphoric acid, and no preparation has ever been offered to the public which seems to so happily meet the general want as this.

It is not nauseous, but agreeable to the taste.

No danger can attend its use.

Its action will harmonize with such stimulants as are necessary to take.

It makes a delicious drink with water and sugar only.

Prices reasonable. Pamphlet giving further particulars mailed free on application.

MANUFACTURED BY THE
**RUMFORD CHEMICAL WORKS,
Providence, R. I.,
AND FOR SALE BY ALL DRUGGISTS.**

THE AMERICAN MISSIONARY.

VOL. XXXVIII.

APRIL, 1884.

No. 4.

American Missionary Association.

SAVING SOULS.

The supreme object of a missionary society is to save souls. The mere mention of a missionary suggests the thought. Whoever enters missionary service from any church or locality emphasizes and magnifies the work of saving souls in that community, and takes rank at once as a prayerful, pious and consecrated Christian believer. The churches most constant and liberal in their gifts for missions, the most observant of monthly concerts and mission circles, are keenly alive to the work of saving souls, and it is to be expected that such churches will be blest with precious revivals.

The heart that loves God and His kingdom gives till the sacrifice is felt, and the gift is accompanied with prayers for God's blessing upon it in the salvation of souls. A continuous current of prayers and alms is going up before God from the vast body of believers, that all mankind may have the offer of, and participate in, the blessings of salvation.

It is noteworthy, also, that this current is continually increasing in volume, and we think we are warranted by God's word and His providences to believe it will continue to increase steadily till the knowledge of the Lord fills the whole earth.

There is no work so rich in blessings to those who give and those who receive as that of saving souls. It brings one into fellowship with Christ and provides an inheritance for the world to come. When God makes up his jewels, the souls we have brought to him will be as stars in the crown of our rejoicing throughout eternity. What better can one do for the Master, for the world, for himself, than to promote this work? And apart from personal effort what agencies are more serviceable than great missionary organizations? Should they not receive the utmost we can give of labor, prayer and benefaction?

PERSONS wishing their donations to a particular institution applied for specific work, such as aid to a student or help in furnishing rooms, etc., will please mention the same when forwarding their gifts, as otherwise we credit the amount to the general work of the institution.

Rev. Islay Walden, missionary of this Association, died February 2. He was educated at the Howard University and the American Reformed Seminary, and entered our service in his native county in North Carolina. The locality was destitute. He rallied the people, developed a village with school-house and church, secured a post-office and became postmaster. Here he labored four years, blessed with revivals, and was honored by the people, black and white. His wife, an educated and judicious missionary teacher, was of great assistance to him in all his work. He died of acute bronchitis.

REVIVAL WORK.

It gives us great pleasure to report that quite a number of our institutions have been blessed with precious revivals during the winter. Rev. Mr. Fields, the colored evangelist, with his wife, has rendered efficient service at some points. We shall give an account of this revival work, as it has been carried on at the different institutions, in the next number of the *MISSIONARY*.

SIGNIFICANT FACTS.

PROF. R. C. HITCHCOCK.

In the city of New Orleans not many churches have been built, but in fact there was no need. The multiplication of little churches was not an indication of great religious activity, but rather of a lack of unity of feeling. The present disposition seems to be to give better support to those already existing, to keep buildings in better repair, to concentrate rather than disperse force. The St. James A. M. E. people have lately expended \$1,200 in repair and rearrangement, and there has been quite a general "fixing up" in most of the colored churches. In the parishes about, many new churches have been built and, as in the city, revivals have been numerous and marked by less of excitement and nonsense and more of earnest feeling. This change may be largely attributed to the presence in so many communities of those who have learned more intelligent and better ways in the universities.

A few missionary societies have been organized, the work being as yet confined to home needs, but the thoughts of many are turning toward Africa and I think the burden is growing on their minds that to them ought to belong the mission of the enlightenment of the home land.

All the schools are full. At Straight we have been obliged to turn

away many who would come to us, and it is hard work to say "no" when the mothers plead, "Oh, for God's sake do take just *one* more." There is evident an eagerness for education which is full of encouragement.

In all branches of mechanical industry white and colored men work side by side, doing equal work and getting equal wages. Among carpenters, masons, etc., are many colored foremen and contractors, and in all lines of business the colored man is steadily earning and taking a better place. As yet the number who are in trade is small, but steadily increasing, and some are acquiring wealth by business tact and energy. Geo. D. Geddes has lately erected a fine public hall at a cost of \$30,000. He owns a large undertaking business, keeps 32 horses, and is probably worth \$60,000. Two newspapers, the *Louisiana Standard* and the *American Citizen*, have been established within a year, both owned and conducted entirely by colored men, and both, I believe, are now self-supporting. Rev. A. E. P. Albert, a graduate of the theological department of Straight, is associate editor of the *Southwestern Advocate*, published by the Methodist Book Concern. Mr. Albert is also a presiding elder in the M. E. Church. Both in New Orleans and other towns there are many colored men successfully practicing law, all, I believe, except Gen. R. B. Elliott, graduates of Straight.

There are two colored physicians in the city. Dr. Rodinez has a very fine practice. Dr. J. F. Newman, for ten years visiting surgeon to the great Charity Hospital, and eight years member of New Orleans Board of Health, is at present Sanitary Physician at Large of the city. Both these are received in medical society on the same basis as other regular physicians, and I believe the same is true of colored men in other professions.

Many important offices are held by colored men; Hon. A. J. Dumont has been naval officer of the port for three years; Col. Jas. Lewis, former naval officer, has lately been confirmed by the Senate for four years as United States Surveyor General for the District of Louisiana; Hon. P. B. S. Pinchbeck is Surveyor of Customs; nearly all inspectors of customs, deputy internal revenue collectors, many employés in Post-office and United States Mint are colored men, some holding important clerkships, and all working harmoniously side by side with white men. A very few are police officers. In the cotton presses many colored men hold important places, have the same rights and privileges as white men, and in processions of workingmen's associations companies of colored and white men march the streets alternately and unmolested. Some of the best bands of music are colored. In street cars no distinction is made; on steamboats there is yet a "Texas" cabin, but on many of the boats well-known colored men are accorded the same privileges as white. At the late convention of sugar planters, held in this city, white and colored men took part in discussions, and no distinction was made.

In St. Charles parish every justice and constable except one is colored. The parish treasurer, elected by a *democratic* police jury and under heavy bonds, is a colored man ; he discharges his duty with fidelity and ability. In St. John Baptiste, John Weber, colored, has been for three successive years elected sheriff by unanimous vote of white and colored of both political parties. In Plaquemines and other parishes, sheriff, recorder, and all important officers are colored men, and these are among the most orderly parishes in the State.

They are accumulating property. There is no neater or better conducted plantation on the river than the "Soulowque" of Hon. T. T. Allain, and many growing villages are entirely owned by the colored people. In the State Senate there are sixteen colored members, thirty representatives in the House. Assuredly in Louisiana the negro is no longer "asleep on a cotton bale," and if he is not yet all he might be he is not an inactive Micawber, "waiting for something to turn up."

THE DANGER LINE.

BY REV. HORACE BUNSTED, D.D.—ATLANTA UNIVERSITY.

There is always a danger line imperilling the success of every good enterprise. Efforts can be made in certain directions and up to certain points in safety; then we are confronted with the warning : "Thus far and no farther." In missionary work the danger line most to be dreaded is that which lies along the territory of certain principles which cannot be infringed upon with impunity. This is especially the case in the work of the American Missionary Association, and it is the purpose of this article to indicate where the danger line lies in two different directions : first, with the workers in the field ; second, with the churches whose servants these workers are.

There is a danger line in the field. It is connected intimately with the peculiarities of the people among whom the Association finds its work. These people are pre-eminently the poor and ignorant classes. Many degrading influences springing from their past history are at work among them, greatly to the hindrance of the missionaries. To resist these influences requires much firmness, and, when it involves temporary failure of the work, much faith. Sometimes these evil tendencies may seem to be comparatively harmless or to be so inseparably connected with some form of good that opposition to them would be unwise. Just here the danger becomes especially insidious. Take for illustration the conduct of religious services. Boisterous preaching and praying, accompanied by groans and shouts, patting of the hands and stamping of the feet, are common in some of the regions where the Association labors. So are revival meetings lasting into the small hours of the night, anxious inquirers throwing themselves into contorted postures like

demoniacs, or rushing out into the street with wild yells, or lying for hours in a trance upon the floor waiting to be "brought through," and finally carried home on a dray. Such things do not constitute merely a harmless indulgence of a more emotional race instinct; they are relics of heathenism, as utterly demoralizing to soul and body in the Christian worship of America as in the idolatrous worship of any foreign land. Now it is one great object of our missionary work to supplant these heathenish extravagances with an orderly and reverent worship. But the process is necessarily a slow one. May it not be best, then, to yield somewhat to the popular demand, and, for the sake of a wider and more rapid success, admit for a time a little of the spice of heathenism into the purer Christian worship which we bring to these people? This question is almost as old as Christianity itself. It was constantly suggesting itself in the early conflicts of the Church with heathenism; and, if it had been rightly answered then, the corrupt Church of the Middle Ages would not have been known, and Luther's Reformation would not have been needed. The warning which history gives to our missionaries in the field plainly is: Do not cross the danger line by any compromise with evils that you are seeking to remove.

There is also a danger line among the churches which support these missionaries of the A. M. A. It is closely allied with the one already described. Upon its avoidance by the churches depends largely the avoidance of the other by the missionaries. I refer to the scope of the work which the churches shall be ready to support the Association in carrying on. Choice must be made between practically confining its operations to the classes mostly reached at present, or leaving it untrammelled in its efforts to reach all classes in its territory who need missionary aid. In the former case, the missionaries will find their conflict with evil a harder and longer one, and will be under stronger temptation to lower their religious standard and make compromises with evil. In the latter case, they will be encouraged by the gradual accession of other elements to their churches and schools which will make the maintenance of a high standard more easy. In the former case, the prejudices now separating the different classes of people in the South will be crystallized into more permanent barriers with an apparent sanction of religion thrown around them. In the latter case, we shall be more likely to secure churches free from this reproach. In the former case, a more immediate present success will inevitably require much of the work to be done over again. In the latter case, a slower and safer progress will lay foundations that will need no repair. It is the attitude of the home churches on this question that must largely determine the course of the Association.

It is a popular impression that the Association was specially organized to labor among people with dark skins. This is a mistake. It was organized to do Christian work among the needy; and the special inspiration

of its organization was a desire to do this work without complicity with slavery or with prejudices begotten of slavery. Organized in this way it was natural that it should, in course of time, find itself doing much for those classes of people against whom slavery had fostered feelings of prejudice. Thus, too, it became easy for the public to regard it as organized especially to reach these classes, and sometimes to deny the propriety of its attempting to reach any others. In the social chaos immediately following the emancipation of the slaves it was a comparatively harmless thing for the Association to make distinct appeals for "the colored people," and even, coupling these with the Indians and Chinese, to speak of its work as "among the despised races of America." But these designations cannot be continued indefinitely without great hazard. When they are interpreted as limitations of the Association's work they cease to be useful. As the uplifting process of our work goes on such epithets become a hindrance and a snare. To secure the most wholesome influence over the subjects of missionary work they should be led as rapidly as possible to forget their peculiarities of race and condition and to remember only their manhood. This can be accomplished most readily by so ordering missionary work as to secure the freest association of different classes with each other, and by limiting as far as possible the indulgence of clannish instincts that have their roots in degradation or in caste. In all its history the Association has never labored for dark-skinned people exclusively, nor would anything be more foreign to the spirit of its founders than that it should begin to do so now.

The question is a most important one. Will the churches avoid their danger line, and so help the missionaries to avoid theirs?

HOW IT STRIKES THE SECULAR PRESS.

FROM THE NEW YORK TRIBUNE.

During the last few weeks Harrison, the "boy preacher," has been working up a tremendous revival in St. Louis, in which all have been invited to come forward and be saved. It appears, however, that this invitation was not intended to be taken literally, for the colored people who attend the meetings are told that on no account must they come forward, but take seats in the gallery or by the door. The excuse offered for this course is that the white people who come to be converted would be offended if negroes were allowed to come forward. The colored people of St. Louis need not feel anxious at their exclusion from the front seats in Brother Harrison's revival. They can obtain salvation in the gallery or at the door quite as quickly as those who would exclude them from the privileges of a common Christian brotherhood.

BENEFACTIONS.

By the will of the late Dr. Calvin Ellis the estate is left in trust for the benefit of his sister, and upon her decease \$50,000 goes to Harvard College.

In accordance with the will of the late Lewis Morgan \$100,000 will go to Rochester University, to be used for the education of women.

Illinois College received a Christmas gift of \$1,000 from W. C. Carter, of Jacksonville, toward an endowment for that institution.

Columbia College has been presented by Mr. Lewis M. Rutherford, one of the trustees, with a set of astronomical instruments, valued at \$12,000, and a further sum to cover cost of moving and setting them up.

Mrs. Abigail Lamson, of Cleveland, O., has lately given to Abbott Academy \$1,000 as a memorial of her daughter, Lillian E. Holbrook, deceased, formerly a member of the school.

Oberlin College is to receive \$24,000 from the estate of the late James F. Clarke, of Cleveland, and \$5,700 from the estate of Dr. John R. Lee, of Hartford.

By the will of the late Stephen Williams, of Roxbury, Mass., the Normal school at Hampton, Va., receives \$20,000.

By the will of the late Dr. Lee, of Hartford, Berea College, Fisk University, and the Hampton Normal and Agricultural Institute are to receive \$2,000 each.

The A. M. A. is in need of \$30,000 for two boarding-halls, one for boys and one for girls, at Wilmington, N. C. On account of the proximity of this city to South Carolina it is a favorable locality for boarding students from the Carolinas who may wish to fit themselves for teachers and preachers of the Gospel.

GENERAL NOTES.

AFRICA.

—The Portuguese government has concluded with Mr. MacMurdo a contract for the construction of a railroad from Lorenzo-Marquez to the frontier of Transvaal.

—Dispatches from Haut-Senegal report that the portion of the railroad constructed in 1882-3 has perfectly resisted the rains of winter, and is in excellent condition.

—The English missionaries from Kaguei near Victoria-Nyanza have received from Lakongué, king of the island of Ou-Kéréwé, a cordial invitation, which they will accept when their baggage arrives from Ou-Ganda.

—Mirambo is attempting to make one people of the diverse elements of the tribes which inhabit his states. Persuaded that instruction will



ITINERANT ARAB MERCHANT AND SLAVES.

give an element of grandeur and life to his nation he insists that the London Society send him a greater number of missionaries, and especially a medical missionary.

—Dr. Stecker reports from his journey in Abyssinia and the neighboring country a precious collection of 2,000 plants, many pertaining to the Godjam, a province whose flora has been little known, and an anthropological collection of great value which will enrich the ethnographical museum of Berlin.

—Dr. Passavant expected to start the last of January for the Cameroon. Leaving Monrovia he will ascend the river Cameroon, going beyond the chain of mountains which run parallel with its shore. There he will pass the rainy season and then advance with the greatest speed possible in the direction of the East.

—The Committee of the Anti-Slavery Society has protested before Lord Granville against the nomination by the Khedive, of Siber-Pacha, the old famous chief in the traffic of slaves during the administration of Gordon and of Gessi, to the command of the Egyptian army, designing to secure free travel from Souakim to Berber.

—The National African Company of London declared, in April, an *ad interim* dividend on its shares at the rate of ten per cent. per annum. A joint stock company has been incorporated at Brussels, to be known as the "Belgian Company of African Merchants," with a capital of £10,000. Of this sum about £2,000 was used in the purchase of the ship *Akassa*.

—Several of the West African Gold Mining Companies have passed from clearing the forest, and building and tunnelling, to cutting auriferous lodes, and erecting improved machinery and stamping. The first proceeds of crushing at the mines of the African Gold Coast Company—the pioneer organization—consisting of one hundred ounces of fine gold, has reached Liverpool. The yield is stated to have been £5 per ton. Consignments of gold of a superior quality have followed from the mines of the Wassaw Company.

THE INDIANS.

—A substantial pledge of peace has been offered by the Apaches at San Carlos Agency, in the persons of fifty-five of their children, whom they have sent to the Carlisle training school. They were accompanied by the school physician, Agent Wilcox and four chiefs, who desired to examine the methods of instruction at Carlisle and also at Hampton.

—Standing Bear, a Sioux Indian, who has a son in school at Carlisle, has obtained permission from Secretary Teller to keep a store at the Agency where the tribe to which he belongs is located. While at Washington he heartily commended the system of Indian education maintained by the government at Carlisle.

—New Hope Seminary, a boarding-school in the Indian Territory for Indian girls, is supported by the Choctaw Nation and the Mission Board of the M. E. Church, South. The latter controls its management and furnishes superintendent and teachers. There are one hundred pupils attending it. A plan is in progress to build a memorial chapel in honor of Bishop Pierce near the school.

THE CHINESE.

—A Chinaman has abandoned a lucrative business in Boston and gone to Chicago to do missionary work among his countrymen.

—A telegraph line is being extended from Tientsin to Peking, and a Mr. Young has obtained permission to run a steamer from Tientsin to Fungchow.

—Three Coreans have lately been admitted to the new Southern Methodist College at Shanghai, China. One of them is a nephew of the king, one a son of the prime minister, and the other the son of a military mandarin.

—On the occasion of the birth of a Chinese girl in one of the families belonging to a Presbyterian Church in Napa, California, gifts of bracelets, and other women's gear, together with a purse of \$200 in gold were made for the wellbeing and education of the child. The church is composed of 16 Chinese members, and the honor bestowed on this girl at her birth is in striking contrast with treatment received by female children born in heathendom, many of whom are said to be destroyed.

—A movement is in progress to provide an immense home for the aged at Lu Hing, in the Province of Kwong Ting, China, and subscription lists have been opened at different points in this country. The Chinese on the Pacific coast have raised \$40,000 and those in Boston \$2,000 for this object.

A CONVERSATION ON HOME MISSIONS.

We have received a pamphlet with the above title, written by Mrs. C. A. Richardson, of Chelsea, the wife of the Managing Editor of the *Congregationalist*. The title is an exact description of the contents of the paper. It is an attempt to set forth, in the form of a colloquy, the work of the Home Missionary Societies as they are represented in the West, the Southwest and the South. We can easily conceive that a monthly concert or a home missionary meeting of any kind might be made intensely interesting by this colloquy, spoken by six or eight intelligent, devoted young women. To those in want of such an exercise, we heartily commend this. It can be had on application to the Boston Sec., C. L. Woodworth.

THE SOUTH.

REV. JOSEPH E. ROY, D.D., FIELD SUPERINTENDENT.
PROF. ALBERT SALISBURY, SUPERINTENDENT OF EDUCATION.

NEWS FROM HAMPTON.

GEN. J. F. B. MARSHALL.

The thriving town of Hampton owes its present prosperity mainly to the business created by the National Soldiers' Home, Fort Monroe, The Hygeia Hotel, the Normal School, the extension of the Chesapeake & Ohio Railway from Newport News to Old Point Comfort, and to the two canning and fish factories established here. Its great drawback is the large number of dram shops which meet one at every turn, and which absorb much of the pensions of the veterans of the Home and the earnings of the rest of this industrious community. The advocates of temperance are having an up-hill work of it here, and are almost disheartened. The negro voters are in the majority, and mostly belong to the Readjuster or "Mahone" party, which claims to be their best friend and has accomplished much in their behalf. The member of Congress from this district, a shop-keeper and liquor-seller, was elected by their votes.

The colored people of this section, notwithstanding some unthrifty ways and their too liberal patronage of the whisky shops, are rapidly acquiring property. Improved homes, better furniture, better churches, etc., attest this. The marked improvement in dress, both of the three hundred and forty children who attend the Butler School, connected with the Hampton Institute, and their parents, indicates their better circumstances. In an adjoining county the number of colored landholders has increased in ten years from ten to two thousand. In that same county the most successful merchant is a Hampton graduate. Several colored men own from one hundred and fifty to two hundred and fifty acres of land.

There is a real improvement in the morals of the colored people, and a large and growing class now bring up their children carefully and live decent, respectable lives. Of the Hampton officials, the Sheriff Commissioner of Revenue and three constables are colored. The Assistant Postmaster is a Hampton graduate and ex-West Point cadet, whose duties are performed to the general satisfaction.

The colored clergy of Hampton and vicinity are evincing an earnest desire for more knowledge. Last year a "pastors' class" was formed at the Normal School to meet this need. It has been regularly attended by the six colored pastors of Hampton and by ten others whose churches are at a distance, some of them walking six miles every day to attend the lectures and recitations. One of these clergymen said the other day: "This is what I've been praying for all these years, and it has come at last." A more earnest class of students than these sixteen Baptist and Methodist pastors, who meet every afternoon for the study of God's word, it would be hard to find. Four of them, whose homes are at a distance, earn their board by working all the morning with the other work-students. This instruction is already bearing fruit in better sermons to their people, in improved relations to each other, and in a better understanding and appreciation of the Normal School and its methods.

Of the one hundred and twenty Indian students at the Hampton Institute one hundred are sent by the Government, which, however, only pays about two-thirds of the actual cost of their support and tuition. For the remaining one-third, as well as for the buildings found necessary for their accommodation, the school has

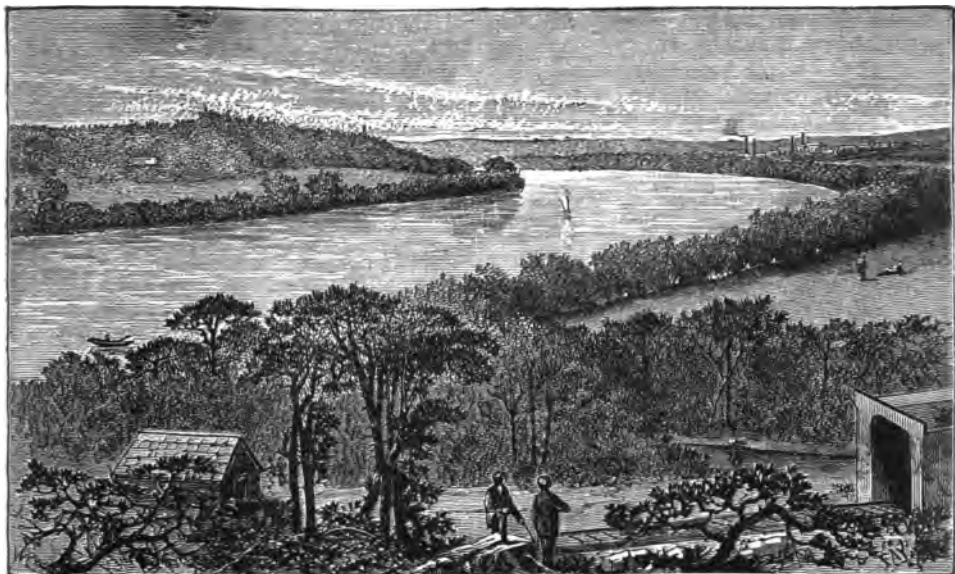
had to look to the friends of Indian education and to the American Missionary Association, which makes an annual appropriation of \$1,270 in aid of this work. Among these Indian students are three married couples and two babies. By the kindness of friends two snug cottages are being built by the Indian carpenters (among whom is the father of one of these paposes), where these two families will learn how to keep house in civilized fashion. It is hoped that on their return to their tribes they will not only build similar houses for themselves, but will influence their brethren to follow their example.

All the Hampton clergy are in cordial sympathy with the mission work of "The Normal School Christian Association," composed of students, graduates and teachers, which every Sabbath sends out seventy Bible readers and visitors to the Sunday-schools, and to the needy sick and decrepit poor colored people in the community. This association has a membership of 350, and within the past two years has raised, in cash, by contributions, entertainments, etc., \$897.81, which has been judiciously expended in food, clothing, repairs of cabins, etc., for the aged and indigent colored people of the vicinity. Every case is carefully investigated by a committee before relief is granted, that laziness and pauperism may not be encouraged.

For the organization of this admirable association, whose Christian ministrations are "twice blessed," the community is indebted to Rev. H. B. Frissell, the school pastor, whose experience as a city missionary in New York in connection with the Memorial Church of Dr. Robinson has admirably fitted him for such true practical Christian work.

Of the sixty-four teachers, officers and employes of the Normal School, sixteen are its own graduates. They are exerting a strong influence for good in this community. Two of them are already married (to graduates), and others are contemplating matrimony. Several of these young men own house lots in the vicinity of the school, and four have already built tasteful and convenient houses, costing from \$800 to \$1,500 each, which are nearly paid for. Most of them are active in the work of the N. S. C. A., and are a credit to their race and to the school. The white Baptist Society of Hampton has recently erected a commodious brick church, which is an ornament to the town. Their brethren of the First Colored Baptist Church, not to be outdone, are building a still larger brick church, which will seat 1,100 persons and be the largest church in town. The Third Colored Baptist Society (the fourth in number) has recently been organized, and has built a neat wooden church, costing, complete with furniture, \$8,600, on which the debt is but \$387. It has seats for 350. The pews and pulpit (the latter a gift) were made by the Huntington Industrial Works of the Normal School. This church was organized in 1881 with 16 members. It has now 124 members and an average Sunday-school attendance of 50.

The attractions of the Hygeia Hotel, at Old Point Comfort, under the able management of Mr. Phoebus, the proprietor, are continually increasing, and it is a favorite resort for tourists, invalids, bridal couples, and that numerous class of wealthy Northerners who are at odds with the east winds and variable spring weather of their own section, while in summer it is crowded by Southern guests who flock there for its sea bathing and ocean breezes. The Normal School printing-office shares in the business which this mammoth caravansary brings to the community, in the pamphlets, circulars, bills of fare, etc., which are printed by its African, Indian and Southern student employes; while shell roads, comfortable and elegant carriages, and omnibus lines, whose moderate charges bring them within reach of all, are among the results of the establishment of this popular watering-place which add to the general prosperity.



TENNESSEE RIVER AT CHATTANOOGA.

NEWS FROM NASHVILLE.

PROF. H. S. BENNETT.

The progress of the colored people, as manifested in the acquisition of property and in increased intelligence since the war, has been gradual but steady. When I first came to Nashville, seventeen years ago, the colored people as a rule lived in old government buildings, broken down sheds of all descriptions, stables and out-houses. Hardly one owned a foot of land : their condition was indeed pitiable. As one looks at their condition to-day he is struck by the change for the better. Hundreds and even thousands own homes of their own. Good substantial houses of frame or brick have taken the place of the buildings they used to stay in. Many of the homes of the colored people are quite elegant, ranging from \$3,000 to \$5,000 in cost. The style of furniture is much better than it was some years ago. It is quite common to find in homes among the colored population sewing machines, fine furniture and even pianos; neatness and taste are exercised by the housewives in making the home look as attractive as possible.

Many colored men are engaged in business with every prospect of success. I know of several who have from ten to twenty thousand dollars capital invested in their business, who are enjoying the patronage of both white and colored customers, because they have won public confidence. I have observed within the past few months that others have begun to try their fortunes in business. The ventures are too recent to enable any one to predict as to the outcome.

The colored people in their churches have done wonders. When I first came to Nashville, the churches were of the most shabby description. Since then one and another of the denominations have arisen and have built churches, which are at once commodious and elegant in their architectural finish within and without.

The following are the churches which have been built and their approximate cost : Missionary Baptist, \$26,000 ; St. Paul—African Methodist, \$25,000 ; St. John—African Methodist, \$12,000 ; Christian Church, \$15,000. In addition to these the M. E. Church have in their possession a good building worth \$12,000, and other smaller denominations have built houses of worship which are adequate to their wants, though less pretentious. Two of these churches, the Missionary Baptist and the St. Paul, were injured by a tornado which swept over the city ten years ago. The St. Paul was completely wrecked and had to be built over from the foundation. In speaking of the churches, it is to be noticed that a younger and better educated class of ministers are coming to the front in the city pulpits, and are educating the people up to higher standards of Christian living. In almost all of the churches good choirs are elevating the standard of music. All, or nearly all, have their own organists, who are in all cases pupils of the schools of the city. A higher type of worship is prevailing, not so much noise, more intelligence, a better apprehension of what true religion is.

In regard to negroes in politics, the palmy days of political preferment for the colored man seem to have gone by for the time. The city is decidedly Democratic in the election of its subordinate officers, yet there have been colored men in the city council for a number of years. At the last election an anomalous thing occurred, that is, two negroes were taken up by the Democrats and elected to the city council. It was not done under the name of Democracy, but under the title of Reform. The city charter had been amended and the reformers, the supporters of the new charter, mostly Democrats, put upon their ticket two negroes. Many an old Democrat told me that he had done a thing he had never before done in his life, voted for a negro. One of these men is one of the leading men in the council and has won a good name by his manliness, his prudence and his agreeable manners. During the past few years an agitation has been kept up by the colored people of the city, having for its end the putting of colored teachers in the colored city schools. From one point to another they have gone till now they have three out of the four colored city schools in their possession. This position was not gained till they had been tried and had been found abundantly qualified to teach according to the high requirements of the city standard.

It is to be noticed with pride by the friends of the A. M. A. that out of sixteen teachers in the colored schools twelve of them are, or have been, students of Fisk University. It is one of the noteworthy things that colored society is being divided into a higher and a lower class in the city. The basis of the distinction is not wealth nor family, but intelligence. During the past twenty years the schools among the colored people have been educating the youth. Those young people who have gone out from the schools are now coming to the front and are making themselves felt. They are the leading men and women in the churches, the Sunday-schools and all literary gatherings. They support the choirs and reading circles, and are fast coming to replace the old-time element which has for so long been recognized as representing the colored people of the city. The white people have come to recognize this fact, and from time to time we are favored in the papers with a notice of what is going on in "colored high life." In all cases this "colored high life" is made up of the graduates from the schools of the city.

One more fact. There are three schools in Nashville for the education of the colored youth—Fisk University, Congregational ; the Roger Williams University, Baptist ; and the Central Tennessee College, Methodist. These three institutions, working in harmony and doing the same work, have molded public sentiment so that the work of educating the negro is regarded with great favor by the whites of the South. Dr. Gladden, in his able article before the last annual gathering of

the A. M. A., called attention to the fact that illiteracy was rapidly decreasing among the colored population around the centres of intelligence. It is very easy to see that that must be the case, inasmuch as Fisk University sends out every year one hundred and fifty teachers throughout the South.

It is safe to say that the heroic days of the colored work, as well as the darkest ones, are over. The difficulties in the situation are such as are inherent in the work itself, and not in the obstacles thrown in its way by the hostility or opposition of the whites.

LETTER FROM CHARLESTON.

REV. E. T. HOOKER.

One evil which the colored churches and their pastors in Charleston have to contend with, is the Sunday meetings of the very numerous "benevolent" societies, so-called, of an endless variety of fanciful names, which are simply mutual aid or insurance companies on a small scale, against sickness or death. The most significant thing about this matter just now, and most instructive to an interested observer, was the holding recently of a "convention" of the "Preachers' Union," all but one being colored pastors, together with the officers of their churches, to oppose said Sunday meetings of really secular societies.

The law of the Sabbath was well stated by the one white Methodist pastor, and no one seemed to have a thought of quibbling around it, or going back of the Bible. And the ability manifested in the discussion afterward, the ability of the laymen to grasp and state, with not much looseness of grammar, the manifold aspects, Christian, practical, and diplomatic, of a matter intimately involved with the whole social, domestic and religious constitution of things among them, was certainly phenomenal, and would have been an eye-opener to Dr. Tucker, or any other candid (?) investigator. The proper humanity in normal dimensions of the negro mind, the close validity of his reasoning processes, poise of judgment and balance of statement—cool statement under difficulties, were surprisingly demonstrated. I would not have missed the sight for a great deal of other lore. Of course everything was parliamentary, as in the very formal proceedings of those same seven-by-nine Sunday legislatures and gossip clubs, which detract sadly from church attendance. The next onset, at a subsequent and larger meeting, with the more worldly society men, was more turbulent, and there was saucy, back-talk about "preachers riding in their buggies Sunday." The battle is on for a great reformation for Sunday observance.

The *News and Courier* has recently done a great service to inquisitive philanthropy and patriotism, in publishing a minute description of the "Industrial Life of South Carolina," actual and comparative, being answers from all the State, by counties, to a series of pertinent and searching questions furnished to prominent citizens in the counties, who have given the answers. Their statements may, in some cases, be prejudiced on the color question or temperance; for they are directly opposite in different localities; but even so would indicate drift of sympathies among whites.

I quote, from Charleston County: "Colored labor fully as efficient as last year, and more so than five years ago, on James Island, as the negro is now settled and less changeable." "On the Neck," *i.e.*, the Charleston truck farming section, "supply of colored labor is more than demand in summer and winter, less than demand in spring and fall. There, one-fifth of the labor is white, including farmer proprietors, who work themselves. Wages, on the Neck, 75 cents per day for men, 50

cents for women. On James Island, \$10 a month and rations. Females seldom hired by the month. On the Neck colored women and children work in fields, of strawberries, potatoes, etc. On James Island no farms are worked exclusively by white men. Twenty-one farms under white supervision. Of 157 farms on the Neck, 12 are worked exclusively by whites."

"Q. What is the number and what is the acreage of the farms worked exclusively by colored men, and how do they succeed?"

"A. On James Island, 16, aggregating 5,500 acres in farms of 10 to 200 acres. They are increasing their home comforts.

"On the Neck there are 19 farms, aggregating 896 acres, so worked, i. e., by colored men. They succeed admirably, especially in strawberries and early vegetables. The Noisettes (colored) invariably win the prizes at the agricultural fairs for their berries.

"Q. What is the condition of the colored farmers as landowners and as tenants?"

"A. On James Island they own about 1,200 acres—say about 10 per cent. of the whole acreage. On the Neck there are few landowners, but many reliable tenants, and improving their financial condition.

"Q. Are colored farmers making progress, saving money and acquiring land?"

"A. Both on the Neck and on James Island the answer to this question is, yes."

The answers to these latter questions from Sumter, Greenville, Union and many other counties are in the negative and discouraging, or in the affirmative, with qualifications—as that the colored laborer is a failure without white supervision—though there are exceptions everywhere, some acquiring property and managing well. It may be that there is more liberality and fairness of judgment in this country than in the back country.

On temperance and the working of prohibition (local option) the testimony from the State is diverse. In Charleston, unfavorable, though the people favor a high license. In some counties prohibition works well; in others it does not exist, or does not prohibit; though there is much new temperance sentiment and zeal.

As to the eligibility and success of colored men for municipal or professional and business prominence: there are many dealers in meat, fish and vegetables, who are leaders of their craft; many skilled mechanics and journeymen; not many municipal officers or policemen; though I remember a remark in New Orleans, that colored watchmen were more vigilant than foreigners. Their voting is simply nugatory for some time to come in this State, except to swell *the handle of the jug*.

Colored lawyers, as I am informed by one whom I know to be able, clear and respected, are recognized by the courts, without much manifest prejudice. But if one is weak on his legs or in his case they will run over him with a little more zest than is necessary. This man has carried several cases against white lawyers.

THE INDIANS.

THE NEW GARRISON AND HOW IT GOT THERE.

BY REV. C. L. HALL, FORT BERTHOLD, DAKOTA.

"Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error
There were no need of arsenals or forts."

That's the poetry of it! Now for the practice. It began at Carlisle when the

barracks there were obtained from the government by Capt. Pratt for an Indian school. Then a bill was passed by Congress allowing the military department to turn over to the Indian department such military posts on the frontier as might not be needed for its defense for use as boarding school buildings for Indian children. After working and waiting eighteen months the first benefits of the bill were realized on the eighteenth of December last, when the first detachment of the new regiment of Indian children was taken down 17 miles below us to garrison the abandoned post, Fort Stevenson, on the banks of the Missouri in Northern Dakota.

Getting the post was only half the work, tedious as red-tape and selfish and prejudiced opposition made that; for getting the children to go there to school was as delicate and cautious work as catching trout. To send a child to school means to an Indian the giving up of all his distinctive national life, his ancestral customs, his religious superstitions, and the sinking himself in the vast unknown, the way of the white man.

One Indian said, the other day: "Since you have been here with your writing (i. e., your school) the place has become full of ghosts." Another said: "Many of those who have gone to your school have been killed by it." Then the "practical" side is taken, and they reason as one did the other day about his attendance at church. "I attended church," he said, "expecting some benefit from it; but instead of that my wagon has broken down, one of my horses has died, and I haven't even a pair of pants to go out in this cold weather." They are quick to reason from their standpoint and quick at repartee. The other day at school we were trying to get the name of a new scholar (a difficult task, as only after much exertion can you get one of the other scholars to mumble the new Indian name), and, following Indian custom, I had familiarly called the little stranger "my daughter;" and when I inquired her name one of the small boys quickly said: "How is it that you do not know your daughter's name?" With these difficulties to overcome you may imagine that to go to their school home with two sleigh loads of boys covered over with tent cloths and buffalo robes, to protect them from the cold, was a great satisfaction, though the thermometer stood 20° below zero and the distance was 17 miles.

But how would it be at the end of the ride, when the scalp locks were to come off and the charms to be cut from their necks or wrists; and that passed safely, would they after the first novelty had worn off, be kept from running home? We held all misgivings to ourselves, trusted in the Lord, went on boldly and conquered. Afterward the report was circulated in the Indian camps that the desecrated scalp locks of the boys were lying strewn about the military post; but we assured the anxious parents that they had all either been sent upward to the spiritland through the fire, or else carefully tied up with the dirty duds which the boys had cast off on their arrival at school, and were no doubt safe. One or two did run away, notwithstanding the severe cold, and one froze a foot trying to go through the snow with the thermometer at 40° below zero. This one has since begged to be taken back, and the others have returned with new ones with them, and we are only waiting for more help to take in new recruits.

One of the fathers a day or two since pulled out the precious braided lock of his son's hair from the trunk, and said as he showed it: "My son is a white man now, and I am going to send my little daughter, ten years old also; for I see that your ways are best for them"—a triumph of the truth after a hard inward struggle; for was he not slighting the bundle of sacred fetishes bequeathed to him by his ancestors, and the mysterious beings with the long tail and the long arm, and other dim visions of the night, and putting new spiritual forces in their place?

-So it is plain that educational work is a great factor in our endeavors to drive out the evil spirits and find an entrance for the Holy Spirit ; and we mean to push the work till at least 150 are gathered to garrison the fort, and soldiers are trained for the peaceable campaign to subjugate Indians to the power of righteousness.

Along with the educational work, at the fort, we are working up a day school at the agency, and gathering a company to hear the Gospel each Sabbath day at the chapel, and carrying it from house to house in their camps. We have also nineteen of the youth away at Santee, Neb., and Hampton, Va., under strong Christian influences, and we confidently hope for the salvation of many in due time.

The leading man of the Gros Ventres is a steady attendant, and is almost persuaded to marry his wife according to Christian custom and civilized law. Visiting in the camps I see evidences of change for the better ; for instance, in one house a lot of chickens were roosting on a roof log overhead, so that I was driven from my seat below, and the annoying fowls were driven away by the " lady of the house," whereat I commended them for having the " white man's bird," saying that when I first came their dogs chased and killed my chickens, but now all were so well acquainted that they lived like a happy family together.

We are ever holding up the need of scattering from their camps and settling on individual claims of land held with an individual title, and we are rejoiced to hear by the last mail that Secretary Teller has adopted the recommendations of our agent, and asks Congress to appropriate \$10,000 for the survey of sufficient land to give each head of a family 160 acres and each single person 80 acres, to be held in trust for 25 years for them ; and \$10,000 more to purchase oxen and implements, etc., for the improvement of the lands thus secured.

THE CHINESE.

PERSONAL OBSERVATION OF A. M. A. WORK AMONG CHINESE.

BY REV. J. K. MCLEAN, D. D., OAKLAND, CAL.

I am asked for the result of my personal observation of the A. M. A. work among the Chinese in California. My observation has been confined entirely to Oakland, and chiefly to my own church, the First Congregational. Within those limits, however, it has been quite thorough and protracted, extending over the past twelve years. The first regularly organized school for teaching the Chinese in English was, so far as I can learn, that established by my own church, then under pastoral care of Rev. Dr. Mooar, in November, 1868. This school has continued without interruption, meeting in our church premises until the present time, both on Sundays and week days. At one time it was quite large, its attendance reaching 150 and 175 per session. Of late years the other denominations in the city have all of them established schools, making, with other causes, the attendance at ours much smaller.

In August, 1870, three Chinese converts united with our church on confession ; being the first Chinamen to be received into any English-speaking church in America. The Methodists, and I think the Presbyterians, had before this date Chinese mission churches in San Francisco ; but no Chinese had, prior to this time, been received into white churches. Since that time thirty-seven others have been received by us, making forty in all. About the same number, converted in our school, have,

in the past fourteen years, joined other churches in Oakland and San Francisco. Of these forty, all but seven remain in our membership. Five of them have been members for over ten years ; seventeen for over eight years, thirty for over four years, while ten have come in within the four years past. The Christian character and fidelity of most of them has, therefore, been subjected to the test of time. Thirty-three remain in good standing with us, and I have no hesitation in saying that they are, in all respects, as intelligent in their Christian hope, as consistent in their walk, as faithful in their covenant obligations, and as faithful in their Christian life as any other thirty-three who could be selected at random out of our eight hundred members. Of the seven who have gone out of membership two have been dismissed to other churches and five were subjected to discipline. The offences were various : in one or two instances, neglect of covenant obligations together with Sabbath-breaking ; these having been drawn into laundry co-partnership with unconverted Chinese, who would, naturally, be unwilling to suspend work on Sundays. In two instances discipline was administered for gambling, which is the great temptation of Chinamen ; and in one instance for chronic refusal to attend the Christian Association meetings, growing out of some personal difficulties. Of the first three who joined us in 1870, one is Jee Gam, our intelligent, efficient and trusted Chinese helper ; than whom no member of our church has made a better spiritual record during the past fourteen years, either in respect of personal growth or of Christian service. A second took letters six years ago to a Presbyterian mission church ; was standing well and an excellent worker at last accounts. The third we reluctantly removed by discipline two years since. He had, like Demas, forsaken us, having loved this present world. The Sunday profits of a wash-house seemed to him of greater value than the riches in Heaven.

When the peculiar temptations of these young men are taken into account, the disadvantage at which they stand from lack of those home and family influences which so help other Christians as also the fact that their offenses are of a nature more obvious to discipline than those of ordinary church members, it is not wonderful that on the scale of fourteen years' test so large a percentage as one in eight should fail. It is fair to conclude that no forty American young men would, in the same circumstances, do better. It is doubtful if they would do as well.

If to any reader the number, forty, gained for the church in thirteen years seems to be small in consideration of the numbers we have had access to, and the peculiar advantage we have had for dealing with them, it must be confessed that it is pitifully small. But the reasons for this lie palpably upon the side of the church, and not of the scholars. There can be no doubt whatever that with a more earnest outreach toward this work the number forty could have been easily quadrupled, just as the accessions to any church in the land could be. It is in both cases, of that fatal lukewarmness and inertia, of that weak faith and scant zeal which are acting like a paralysis upon the body of Christ, that so small returns of spiritual ingathering are had either in our alien or our home work. An observation extending over twelve years leads me to unhesitatingly say that faith and courage and love and zeal are quite as hopefully directed toward the Chinese as toward any kind or class of people in California or the world. I believe the Chinese in California are as accessible to gospel influence as any other class we have, and that converts gained from them are quite as likely to prove stable and fruitful as those gained from any other quarter.

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

MISS ANNA M. CAHILL, who did efficient service in addressing meetings at the West in behalf of this Bureau last autumn, was present at a missionary convention recently held in Middletown, Conn., and spoke, with others, in the interests of the A. M. A. Reports from the meeting are favorable, and suggest that other gatherings, either of a mixed character or of ladies, might be interested and helped by the presentation of our work. Any persons desiring such assistance should apply to the Secretary of this Bureau.

A PLAN WITH THE REASONS.

Lack of missionary interest in a church, from the very nature of the case, is a mark of the absence of spiritual life. Mission organizations should be found in every church in number as many, in form as various, as are needed to include and interest all members both of the church and the Sunday-school. All departments and branches of the great missionary field, which is the world, should be studied, prayed for and helped.

But these Mission Societies, Sewing Circles and Sabbath-school Bands must have the mission and missionaries in which to be interested. There is a mutual dependence. The bond, that connects missionary societies with the missionaries and their work, is information; it is more, it is a channel as well through which pass and re-pass those inspirations and enthusiasm so helpful in the development of strong, aggressive Christian character.

Judging from the inquiries that frequently come to us, there is a wide-spread feeling that the mission circles in our churches ought to be doing more than they are to help us in the work we are attempting among the women and girls of the degraded classes in our land.

We propose a plan, by the working of which we believe this may be accomplished and continuous communication be maintained between these circles and the workers in the field.

We will divide the expense of a lady missionary into 25 shares of \$20 each. Any Ladies' Missionary Society, or Sabbath-school or class in Sabbath-school, taking one or more shares in the support of a missionary, may have a field assigned for the year, and receive a monthly letter from the missionary thus aided. It is well known that most interesting records of missionary experience are often withheld from the columns of a paper or magazine, and that in special correspondence one can obtain a far better knowledge of the needs, and the work accomplished. The above plan will enable us to bring valuable information regarding our work at the South and among the Indians directly and with regularity to the mission circle at the North.

There are two objections that may readily present themselves to some minds. Some Ladies' Societies are so small and poor that \$20 would be more than they could or ought, in view of the claims of other causes, to raise. Other Ladies' Societies are so large and strong, that \$20, while a mere paltry nothing as com-

pared with ability, yet some of them might, accepting the proposition, take only one share, and thus feel content with that and no more. To which we take the liberty of replying: The number of Ladies' Societies not able to raise during the year \$20 in perfect consistency with their duty to other claims is, we believe, not very large. At least, we will be satisfied if all who can consistently will aid us. We shall have a large increase to our receipts. Sisters, we ask your help who can; and if there are any who cannot raise the specific amount we ask, yet if they will do what they can we shall most cheerfully and gratefully send them information from the field as the others.

In regard to the larger and stronger societies there is force in the objection. We must ask our friends to guard against the evil the objection refers to. The plan is to take one or *more* shares. The more the better both for us and you and the missionary.

We invite the attention of all Christian ladies and Sunday-school teachers to the above plan. Ladies' Missionary Societies, Sabbath-schools and Sabbath-school classes can all have shares in this work.

As this plan is exceedingly simple, may we not expectantly ask the reader to take upon herself the responsibility of bringing the substance of this article to the attention of the ladies at their next missionary meeting, and to secure, if possible, their vote to become shareholders in support of a lady missionary, under the commission of the A. M. A., in accordance with the above plan. If the reader is a teacher in the Sabbath-school we make the same request as to the Sabbath-school. Pledges made now will secure prompt attention.

IMPRESSIONS OF A NEW TEACHER.

I would like to step into your office and make a short call, for the sake of communicating to you the impressions I have received of the work as it is being carried on here, and as I am not within stepping distance, I will communicate just a few of these impressions by writing.

People who do not hesitate to go through fire and water to accomplish their purpose would certainly stop to consider ere they sally forth to flounder through Alabama mud. Mud is inevitable, of course, and there is no objection to the respectable kind, but when you get stuck at every step and extricate yourself only at loss of overshoes, and carry enough along on your feet to build a brick sidewalk (land is cheap, fortunately), might it not be called impassable wading? The weather has been as severe during the past month as any Northern winter I ever experienced, and the suffering resulting to the inmates of these cabins, who live from hand to mouth, has to be seen to be realized. For the relief of the most destitute we are daily looking for a box and barrel of clothing from friends in the North. There are certain colored persons here who must be helped by a little temporary aid from time to time, or perish. All labor is more or less at a standstill, waiting for the weather to "break up," with the exception of the culture of prayer and faith—this goes on.

It is true I have been here but a very short time, but it has been long enough to become thoroughly aroused to the grandeur and importance of the work that is being, and is to be, accomplished. Owing to my native activity, I am impelled to go out a great deal for exercise, which leads me to do more visiting than I would otherwise do, and this brings me into constant contact with the sin and woe, enhanced, if not propagated, by the mental darkness which enshrouds these unfortunate people. I don't dare imagine what it would be if this school had not existed here so long, like an oasis in a "dry and weary land." At my

very first appearance among the people I separated them without difficulty into two classes—those who had enjoyed the privileges of the school culture, and those who had not. To the first class belong the thinking, aspiring souls; to the second, the human animals, with no thought beyond their physical necessities, and not awakened intellect enough to secure even those.

Both the school and church are in a live condition—two weekly prayer-meetings, two Sunday-Schools, both well attended. We have had, in spite of all drawbacks, three temperance meetings since the new year came in. We have reason to believe that the Prohibition movement is gaining popularity with the colored people. We teachers and scholars are alive on the subject and getting livelier—are organizing for the first time a Woman's Temperance Society in our church. The only way to defeat Satan is to be equally persistent with him. I shall not enjoy as I have hitherto worshiping in churches with velvet-carpeted floors and stained-glass windows. These costly things are a possible accessory to filling a church; but consider if the expense was put into the training of souls how much more rapidly Emanuel's congregation might fill up. Every moment since I came here has been full of enjoyment. If I made a complaint it would be that the days are too short for their opportunities, and June is such a little way off. But I promised to be brief and will hasten to the close. We are prospering. How can we do otherwise? The battle is the Lord's.

CHILDREN'S PAGE.

IN THE MOUNTAINS.

BY MRS. HELEN M. WRIGHT.

Where will you go to Sunday-school to-day? I can take you to any one you choose of half a dozen within our reach. We cannot go to Pine Grove, for to do that we must have started yesterday, as it is sixteen miles over the long hills. Besides, Pine Grove, with its excellent workers among the people themselves, its teachers of the A. M. A., its organ and its growing efficiency, may be called the model mountain school, and I want you to go where there has not been so much intelligence and interest in the Bible.

Let us go to the "Old Mill," then. It is hard to leave the cool, shaded room, and the unopened *Congregationalist* for a seven-mile ride on horseback directly after dinner on a hot day, but remember our students frequently *walk* these distances to their appointments on Sunday.

You notice, as you approach the place, a good many horses hitched in the woods, and see groups of children here and there outside the house. The building is new and unfinished, and has been erected by several different denominations, who will hold services in it on successive Sabbaths.

The roof is about half on, the upper part open to the sky except for the rafters, suggesting—we cannot say resembling—the Pantheon, particularly as the windows are boarded up, making sky-light necessary. The floor boards are laid loosely, necessitating great care in stepping about, lest, treading on the end of a board, you might suddenly disappear.

The room is full of grown people, who are listening intently to a preacher who is holding forth within. If you have any doubt as to the need of Gospel instruction and a knowledge of the Bible in this region, listen to the close of the dis-



WEDDING PARTY AMONG MOUNTAIN WHITES IN THE SOUTH.

course, which is no unfair sample of the nature of the spiritual food given by the native "hard-shell" preachers, who frown on Sunday-school work, feeling by instinct that it is inimical to their power.

"As I told you in the beginnin', my dyin' friends, I hedn't no reg'lar app'intment here to-day, and I hedn't no reg'lar text; but I'm givin' you a few scatterin' remarks on Herod, that great sarpint, that was more subtle than any beast of the field. When the old sarpint killed all the childurn, he killed Rachel's childurn among the rest, and Rachel felt mighty bad about that. An' the old sarpint is 'round yit, tryin' to larn folks infidelity. Only last week there was a young feller at my house a-tryin' to sell me a book. Now, I don't need no books, for I own a Bible and a Bible dictionary, my friends, and a piece of an old hist'ry a pedlar left at our house one time, and I don't know what I'm a-goin' to say when I git up, but the Holy Ghost tells me what to say, and when I speak you're a-listenin' to the Holy Ghost. An' so then that young man tried to persuade me that this whole livin' airth is round, he did. 'See here, young man,' says I, 'I've some boys a listenin' to you and I won't have them hear no sich, an' as for the Romish church that we was a namin' a while ago, I know all about that from the time it was founded by Romulus.' And I says 'young man, I want you to git, and to stay got, for I wont hev no infidels 'round my house.'"

You do not laugh as you listen to this, but think sorrowfully what stones are offered to the people for bread, and say to yourself: "Are the priest-ridden countries much more to be pitied, especially when we remember that some of these men lead notoriously immoral lives?" You are more than ever sure that the hope of these mountain regions is in the young generation intelligently taught and trained in the Scriptures, in the Sunday-school.

While you are thus thinking the congregation has dispersed, and the children are filing in.

Few of the adults stop for the Sunday-school, for they have an idea that they would appear foolish learning with the children, though in some schools this feeling is being overcome.

The teacher takes from his saddle-bags Gospel hymns, lesson papers and quarterlies and distributes them to those who lack. The school opens with prayer and singing, and is divided into classes as well as the rude benches will permit. Every few minutes some one gets up and goes to the water bucket near the door for a drink; but no one seems to mind. You are assigned a class of young women, who look at you from the depths of their clean dark sun bonnets with as much curiosity as you can possibly have about them. You soon discover that not more than half of them can read, though they do not wish the fact exposed, and you save their feelings by being careful how you put your questions. You find they know really nothing about the lesson, and it will seem as if they knew little indeed of the Bible. So before you are aware you have gone back and are telling the story of the cross, which seems almost new to your listeners. Their faces brighten, you get a timid answer to a question and after a while a shy question is put to you. At last you say something like this: "Suppose you saw a little child in the creek at high water, do you suppose you would have the courage to try to save him when you knew you might perhaps be drowned yourself?" The girl to whom you put the question does not answer, but her next neighbor flashes up unexpectedly and with a force you had not looked for, says "I'd be found *tryin'*, anyhow."

Then you see that you have come there to get as well as give a lesson. As you ride home in the long cool evening shadows it keeps repeating itself.

Yes, after all, whether we succeed or fail, the great thing is to be found *trying*.

ECHOES FROM THE TREASURY.

—Enclosed find ten dollars of the one thousand daily needed to sustain the great cause we have espoused. God bless all the work and the workers.

—Enclosed find five dollars from an aged lady, who will be 85 years old next August. She says she once gave \$300 to the A. M. A. for the education of a young man who has since become very useful. Not being able herself to go to the post-office she asks me to send this money for her.

—Enclosed you have a check for \$200. To-day is my 89th birthday. I thought it was a good time to send the check where I know it will do good.

—Enclosed is my contribution. Avoid debt, and instead of retrenchment make *progress*. [That is it. If all who urge us not to retrench will, like this friend, back up the advice with substantial aid, we will avoid the debt, and with the Divine help show our friends substantial fruitful progress.—EDITOR.]

—We have been trying to do what we could for [the American Missionary Association, and the result—\$41—you will find enclosed. Our church numbers but 30 resident members. We are in deep sympathy with your work and hope that all the Congregational churches in the United States feel as we do. A golden opportunity is before us for doing good, which if neglected must result disastrously to the millions whom the A. M. A., under the Great Shepherd, aims to bless.

[If the Congregational churches in the United States will follow the example of this little country church in Maine, we shall receive into our treasury from church contribution alone \$541,536! Are we asking too much when we ask \$1,000 a day?—ED.]

Dickie's Gold Dollar.—The last year that the Milledgeville, Ga., schools were open, I was permitted to be one of the teachers. We had a very interesting class of scholars. Among mine was Richard Paine, a cunning, bright little boy. His father was a white man, his mother dead, and he lived with his grandmother, Mrs. Marlow. One time when she hadn't money enough to send him to school, she said, "Dickie, do you want to go to school bad enough to give the gold dollar the white gentleman gave you when you were a baby?" Dickie came with his gold dollar. It seemed to me that I couldn't have it spent for tough beef or anything else to eat up, so I made an exchange of dollars with Miss Wells. When I was so miserable, I used to be afraid that if I died, little Dickie's dollar would be spent for some trivial thing. I hate to give it up, but it ought to be working for Dickie's people. I send the precious dollar for the good cause.

From the American Board: I have received from the children of the Free Reformed Church of Bohemia in Prague, ten florins for the black children of the United States of America, with request to forward the same.

RECEIPTS FOR FEBRUARY, 1884.

MAINE, \$588.16.

Auburn. Box of C., for <i>Selma, Ala.</i>	
Blue Hill. Ladies of Cong. Ch., 2.30;	
Mrs. Mayo's Class, 2 Bbls. of C. and	
Papers, for <i>Wilmington, N. C.</i>	\$2 30
Castine. Mrs. Lucy S. Adams.....	30 00
Edgecomb. Cong. Sab. Sch., 5; In-	
correctly ack., from <i>Mass.</i> , in Feb. num-	
ber.	
Falmouth. "A Friend," for <i>Student</i>	
<i>Aid, Selma, Ala.</i>	1 00
Farmington. Cong. Ch.....	30 00
Gardiner. Bbl. of C., for <i>Selma, Ala.</i>	
Hampden. Cong. Ch. and Soc.....	5 00
Hiram. "Ladies of Maine," for <i>Lady</i>	
<i>Missionaries, at Selma, Ala., and Wil-</i>	
<i>ington, N. C.</i> , by Mrs. I. G. Hubbard.	200 00

Portland. State St. Cong. Ch., to const.	
JOHN R. PRINCE, RANDALL JOHNSON,	
EDWARD H. MERRILL, PRENTISS LOR-	
ING, WARREN SPARROW, JOHN W. MUN-	
GER and HOWARD E. SOULE, L. Ms....	\$225 00
Portland. Y. P. S. C. E., Williston	
Ch., Pkg. work for <i>Sewing Class</i> ; also	
Books and Papers, for <i>Wilmington,</i>	
<i>N. C.</i>	
Searsport. Second Ch., Bbl. of C. and	
3. for <i>Selma, Ala.</i>	3 00
Skowhegan. Cong. Ch.....	21 10
Warren. Cong. Ch. and Soc.....	12 50
Weld. "T.".....	50
Yarmouth. Central Ch.....	7 78
NEW HAMPSHIRE, \$310.51.	
Boscawen. Cong. Ch. and Soc.....	16 14

Epping. Mrs S. T. Billson (of which 5.75 for Indian M. and 5.75 for Chinese M.)	\$17 50	Amherst. Wm. M. Graves, 20, Mrs. Martha D. Church, 5	\$25 00
Francestown. Cong. Ch.	38 56	Amherst. Wm. N. Scott, for Student Aid, Atlanta U.	10 00
Gorham. Cong. Ch., for Indian M.	6 30	Ashburnham. Mrs. Hosea Greene	5 00
Greenfield. Cong. Ch. and Soc.	12 00	Auburn. "A Friend," to const. CHARLES F. WHITE L. M.	30 00
Hillsborough Center. Cong. Ch. and Soc.	5 00	Beverly. "Cash"	50
Hollis. Cong. Ch.	21 97	Boston. "L. M." \$500; Park St. Church and Soc., 20; "W. N. T.," 10	530 00
Lancaster. Mrs. A. M. Amaden	5 00	Boston. Edward W. Noyes, for Student Aid, Atlanta U.	50 00
Londonderry. Chas. S. Pillsbury	1 00	Boston. A. W. Tufts, for Colored Orphans, Chattanooga, Tenn.	50 00
Manchester. First Cong. Ch. and Soc., to const. JAMES W. C. PICKERING and WILLIAM T. ROWELL L. Ms.	71 14	Boston. Union Ch. Sab. Sch., 40, for blinds on Mission Home; S. D. Warren, 25, for Fencing Parsonage, Topeka, Kan.	65 00
New Boston. Presbyterian Ch. and Soc.	15 50	Boston. "Home Land Circle" of Park St. Ch., 2 Bbls of C. for Straight U.	
New Ipswich. Cong. Sab. Sch., for Student Aid Atlanta U.	25 00	Boston, Jamaica Plain. Cong. Ch. Sab. Sch., for Student Aid, Fisk U.	50 00
Newport. Cong. Ch. and Soc.	37 11	Boston, Roxbury. Eliot Ch. and Soc., 118.55; Walnut Av. Cong. Ch. and Soc. (ad'l), 50	168 55
Pennacook. Jeremiah C. Martin, 10; Mrs M. A. W. Fliske, 5	15 00	Bradford. "A Friend"	15 00
Plymouth. Cong. Soc.	3 25	Brockton. Ladies' Circle, Bbl. of C. for Talladega, C.	
Portsmouth. Rev. W. W. Dow	3 00	Cambridgeport. Pilgrim Cong. Ch. Sab. Sch., for Student Aid, Fisk U.	30 00
Stratham. "Friend," 2; "A. A. L.," 2	4 00	Canton. Elijah A. Morse, for Model School Building, Straight U.	100 00
Troy. Cong. Ch. and Soc.	15 04	Chicopee. First Cong. Miss. Soc. for Student Aid, Straight U.	12 25
VERMONT, \$929.22.		Clinton. W. H. M. Ass'n, Bbl. of C. for Kittrell, N. C.	
Bennington. Second Cong. Ch. and Soc., 46.55; and Sab. Sch., 10	56 55	Conway. Mrs. Wm. Tilton	2 00
Berlin. First Cong. Ch. and Soc.	6 00	Cummington. Mr. and Mrs. E. P. Wilbur, Mrs. S. R. Wilbur and Mrs. H. M. Porter	4 00
Brandon. "L. S.," 50; Cong. Ch. and Soc., 20.14	70 14	Dorchester. Pilgrim Ch. and Soc.	20 00
Brattleboro. S. E. Howard, for Student Aid, Talladega C.	25 00	Dorchester. Mrs. R. W. Prouty, Sbl, "Congregationalists."	50
Clarendon. Rev. G. H. Morse, for Indian M.	5 00	East Braintree. "A Friend."	
Colchester. Cong. Ch. and Soc.	5 00	East Bridgewater. Union Sab. Sch., for Student Aid, Talladega C.	21 00
Coventry. Cong. Ch. and Soc.	15 08	East Douglas. Cong. Ch. and Soc., to const. GEORGE N. BIRD, L. M.	37 35
East Hardwick. Cong. Ch. and Soc. to const. SUSAN LORISA GOODRICH L. M.	43 41	East Kingston. Mrs. S. A. Southworth	50
Ludlow. Cong. Sab. Sch., for Indian M.	4 00	East Medway. Ladies' Circle of Industry, Bbl. of C. Val. 30.	7 41
Lunenburg. Cong. Sab. Sch., 12.53; Chas. W. King, 10	22 53	Everett. Cong. Ch. and Soc.	24 06
Manchester. Ladies' Home Miss'r Soc., 15.50; Miss Ellen Hawley, 10; Dea. S. G. Cone, 10, for Student Aid, Atlanta U.	35 50	Gardner. First Cong. Ch. and Soc.	
Monkton. Henry Miles, for Mendt M.	5 00	Greenfield. First Cong. Ch. and Soc., for Indian M.	5 00
McIndoes Falls. Cong. Sab. Sch.	5 00	Haverhill. "Friend"	5 00
Newbury. Hon. P. W. Ladd	5 00	Haverhill. Miss May Merrill, Trunk of C., for Talladega C.	
New Haven. Cong. Ch. Sab. Sch., for Student Aid, Fisk U.	25 00	Holliston. Ladies' Benev. Soc. of Cong. Ch., Bbl. of C., 2.40, for Freight, for Talladega C.	2 40
Norwich. A. Buell	10 00	Ipswich. South Cong. Ch. and Soc.	20 00
Pittsford. Cong. Ch. and Soc.	55 00	Lanesborough. Cong. Ch.	9 00
Plymouth. Tyson Mission Sch., for Indian M.	1 00	Lawrence. "A half dozen ladies in Lawrence St. Ch." Bbl. of C., 5 for Freight, for Chattanooga, Tenn., Val. 68 67	5 00
Saint Johnsbury. South Cong. Ch.	56 01	Littleton. Bbl. of C., for Atlanta U.	
South Northfield. Mrs. Mary D. Smith	4 50	Lowell. L. Kimball	50 00
South Wardsborough. "Friends"	2 00	Maplewood. Bbl. of C. and freight 4.25, for Wilmington, N. C.	4 25
Swanton. "A Friend"	1 00	Mansfield. Ladies' Mission Soc., for Student Aid, Wilmington, N. C.	12 00
Townshend. Cong. Ch.	12 60	Marlborough. T. B. Patch	1 00
West Brattleboro. Dr. C. S. Clark, for Student Aid, Talladega C.	25 00	Medway. Dorcas Home Mission Circle, Bbl. of C., for Talladega C.	
West Randolph. Miss Susan E. Albin	6 00	Methuen. Cong. Ch. Sab. Sch., for Student Aid, Fisk U.	33 21
Windsor. Cong. Ch. and Soc., 20; "Mrs. S. H. F.," 5	25 00	Millbury. Second Cong. Ch. for Student Aid, Atlanta U.	25 00
Woodstock. "F. B. of Cong. Ch. and Soc."	50 00	Monson. Cong. Ch.	50 00
Women of Vt., by Mrs. A. W. Wild, for Lady Missionary, McIntosh, Ga.; Barnet, 10; Cabot, Mrs. H. A. Russell, 3; Cornwall, 33.10; Coventry, 30; East Berkshire, 5; Essex Center, 4; Montgomery, 2; Newfane, 5.25; Northfield, 5; Plainfield, 2; Richmond, 9; Rochester, 3; Saint Johnsbury, 153.20; Saint Johnsbury Center, 6.85; South Hero, 14; Stowe, 3.70; Swanton, 22.35; Troy, 2.30; Westfield, Mrs. Hitchcock, 1; Weybridge, 7.85; West Brattleboro, 22; West Charleston, 8.50	352 90	New Bedford. "A Widow's Mite"	2 00
MASSACHUSETTS, \$4,132.12.		Newburyport. Freedmen's Aid Soc., for Student Aid, Fisk U.	40 00
Alford. Rev. J. Jay Dana, for Indian M. and to const. LESTER T. OSBORNE L. M.	30 00	Newburyport. North Cong. Ch. Sab. Sch., for Student Aid, Fisk U.	25 00

Needham. Evan. Cong. Ch. and Soc., 8.64, and Sab. Sch., 1.....	\$9 64	West Newton. Second Cong. Ch. and Soc., for <i>Student Aid, Fisk U.</i>	\$50 00
Newton Centre. First Cong. Ch. and Soc., for <i>Indian M.</i> , and to const. Rev. THEODORE J. HOLMES L. M.....	50 00	West Roxbury. "Friends," for <i>Dudley, N. C.</i>	2 00
Newton Centre. First Cong. Ch. and Soc., for <i>Indian M.</i>	50 00	— Half Bbl. C., for <i>McIntosh, Ga.</i>	\$3,532 12
Newton Centre. Ladies' Benev. Soc. and Maria B. Furber Miss'y Soc., for <i>Student Aid, Atlanta U.</i>	50 00	LEGAOT.	
North Cambridge. North Av. Cong. Ch. Sab. Sch., for <i>Student Aid, Fisk U.</i> ...	25 00	Hopkinton. Estate of Lee Claflin, by Wm. Claflin, Ex.	600 00
North Falmouth. Cong. Ch. and Soc....	25 00		\$4,132 12
Northampton. Miss H. C. Clapp, for <i>Fisk U.</i>	5 00	RHODE ISLAND, \$387.05.	
Norfolk. Cong. Sab. Sch.....	12 20	Little Compton. United Cong. Ch. and Soc.....	20 55
Oxford. Mr. Hyde's Class. 4.25; Mis- sion Circle, 2; Mission Soc., 2.58; "Friends," 4.17, for <i>Kittrell, N. C.</i> ...	13 00	Providence. Beneficent Cong. Ch., 194.98; Un. Cong. Ch. and Soc. (ad'l), 121.52.....	316 50
Peru. Cong. Sab. Sch.....	9 00	Providence. Central Cong. Sab. Sch., for <i>Student Aid, Talladega C.</i>	50 00
Phillipston. A. & T. Ward.....	6 00	CONNECTICUT, \$1,264.07.	
Reading. Bethesda Ch. Sab. Sch., for <i>Student Aid, Fisk U.</i>	50 00	Bloomfield. Cong. Ch., 11: "A Friend," 100; to const. ALBERT A. VIER, ED- WIN B. MALONEY and ALICE K. PLIMP- TON L. M.....	111 00
Roxbury. Mrs. Odlin, for <i>Washington, D. C.</i>	4 00	Canton Center. Wm. G. Hallock.....	5 00
Royalston. First Cong. Sab. Sch.....	25 00	Cornwall. Cong. Sab. Sch., to const. MILO B. WILLIAMSON L. M.....	30 00
Royalston. First Cong. Sab. Sch., 5; Mrs. H. M. Estabrook, 5, for <i>Stu- dent Aid, Atlanta U.</i>	10 00	Durham. O. Leach.....	10 00
Salem. Primary Dept. Tab. Sab. Sch., for <i>Student Aid, Talladega C.</i>	20 00	Easton. Miss Clarissa Silliman.....	4 00
Salem. Friends, Bbl. of C., for <i>Wash- ington, D. C.</i>	11 50	East Lyme. Cong. Ch.....	5 50
Saxonsville. Edwards Ch. and Soc....	10 00	Guilford. Third Cong. Ch. for <i>Student Aid, Tiltonston C. & N. Inst.</i>	25 00
Somerset. Cong. Ch. and Soc.....	10 00	Hartford. Park Ch. and Soc.....	69 07
South Abington. Cong. Ch. and Soc....	68 50	Hartford. Sab. Sch. of Asylum Hill Ch., 20; W. J. Wood, 25, for <i>Theo. Dept., Talladega C.</i>	45 00
South Amherst. Cong. Ch. and Soc., for <i>Indian M.</i>	10 00	Hartford. Rev. L. Pratt, for <i>Indian M.</i> Hartford. Fourth Cong. Ch., for <i>Freed- men, Chinese and Indian M.</i>	20 00
South Dartmouth. Cong. Ch. and Soc....	10 00	Hartford. Center Ch., 2 Bbls. C., for <i>Talladega C.</i>	13 00
South Framingham. U. M. Amsden.....	5 00	Kensington. "A Friend".....	9 50
South Framingham. Ladies' Benev. Soc. of Cong. Ch., 2 Bbls. of C., for <i>Talla- dega C.</i>	20 06	Kent. First Cong. Ch.....	36 34
South Framingham. Cong. Sab. Sch., for <i>Student Aid, Atlanta U.</i>	20 06	Lakeville. Mrs. M. H. Williams.....	10 00
South Royalston. Second Cong. Ch. and Soc., 10; Rev. Wm. Sewall, Box Goods and Bbl. Books.....	10 00	Ledyard. Cong. Ch. and Sab. Sch.....	23 00
South Welfleet. Second Cong. Ch. and Soc.....	2 00	Meriden. Edmund Tuttle, to const. Miss Eva C. TUTTLE L. M.....	30 00
Springfield. "H. M., 1,000; Memorial Church, 32.....	1,032 00	Middletown. "A. B. C.".....	5 00
Templeton. Cong. Ch. and Soc.....	22 85	Millbrook. Mrs. E. R. Allen.....	1 00
Walpole. Cong. Ch. and Soc.....	33 00	New Britain. Ladies of Christ Ch., Bbl. of C. and Books, 5 for <i>Freight, for Talladega C.</i>	5 00
Walpole. Bbl. of books, for <i>Hampton N. & A. Inst.</i>	16 09	Newtown. Cong. Soc.....	5 00
Waltham. Trin. Cong. Sab. Sch.....	11 39	Norwich. First Cong. Ch.....	13 85
West Boxford. Cong. Ch.....	48 08	Old Lyme. First Cong. Ch.....	24 52
Westfield. Second Cong. Ch. (15 of which for <i>Indian M.</i>).....	6 00	Plainfield. Cong. Sab. Sch.....	2 44
Westfield. H. Holland.....	1 35	Putnam. Mission Workers of Second Cong. Ch., for <i>Student Aid, Talladega C.</i>	50 00
Westfield. Bbl. of C., 1.35, for <i>Freight, for Dudley, N. C.</i>	1 50	Rockville. Mrs. Nellie Wilson's S. S. Class, Publications, for <i>Girl's Reading Room, Talladega C.</i>	2 00
Williamsburg. Ladies of Cong. Ch., Bbl. of bedding, 1.50, for <i>Freight, for Talla- dega C.</i>	25 00	Somers. Mrs. Pease, for <i>Savannah, Ga.</i> Stamford. Wm. L. Squire, for <i>Atlanta U.</i>	25 00
Williamstown. Rev. Mark Hopkins, D.D. Wilmington. Cong. Sab. Sch., for <i>Stu- dent Aid, Talladega C.</i>	29 00	Stamford. First Ch.....	1 00
Winchenden. "O. Y. C., for <i>Chat- taooga, Tenn.</i>	20 00	Terryville. Cong. Ch. Sab. Sch., for <i>Student Aid, Talladega C.</i>	69 52
Woburn. North Cong. Ch. and Soc.....	9 04	Terryville. A. S. Gaylord, for <i>Student Aid, Fisk U.</i>	50 00
Worcester. Young Ladies' Mission Circle, Plym. Ch., for <i>Student Aid, Fisk U.</i>	70 00	Thomaston. Cong. Ch.....	58 85
Worcester. Salem St. Cong. Ch. Sab. Sch., for <i>Savannah, Ga.</i>	25 00	Torrington. Ladies' Benev. Soc. of Cong. Ch., Cask of C., 4 for <i>Freight, for Talla- dega C.</i>	4 00
Worcester. Plymouth Cong. Ch., 25; Mrs. Abbie Day's Sab. Sch. Class, Salem St. Ch., 4; for <i>Student Aid, Talla- dega C.</i>	29 00	Trumbull. Cong. Ch. and Soc.....	10 23
Worcester. Young Ladies of Plym. Cong. Ch., Books, Toys and Papers, for <i>Tal- ladega.</i>	13 00	Unionville. "First Ch. of Christ".....	62 13
West Newbury. First Cong. Sab., for <i>Student Aid, Atlanta U.</i>		Waterbury. First Cong. Ch.....	209 46
		Watertown. Dr. Jehn De Forest, for <i>Student Aid, Talladega C.</i>	100 00
		Warren. First Cong. Ch.....	40 00
		West Haven. Cong. Ch. and Soc.....	18 10

Weston. Cong. Ch.	\$10 00
Winthrop. Miss C. Rice, 1; Mrs. M. A. Jones, 50c.	1 50
	\$1,215 01

LEGACY.

Ellington. Estate of Maria Pitkin.	49 08
	\$1,264 07

NEW YORK, \$1,076.91.

Amsterdam. S. I. Bell.	4 50
Arcade. P. H. Parker.	5 00
Berkshire. Chas. T. Leonard.	2 50
Brooklyn. Central Cong. Ch. Sab. Sch., for Indian School, Santee Agency, Neb.	37 50
Brooklyn. Dr. E. P. Thwing, for Indian M.	2 00
Brooklyn. "A Friend," 2; Mrs. G. A. Becknagel, Pkg. of Books.	2 00
Brooklyn. Mrs. F. 2; "Friends," Bbl. of C., for Washington, D. C.	2 00
Buffalo. First Cong. Ch., to const. WILLIAM H. GREEN, DR. R. S. HAMBLETON and FRANK N. HOAG L. Ms.	100 00
Canandaigua. First Cong. Ch. and Soc. Chenango Forks. Cong. Ch., 3; John B. Rogers, 5.	46 08
Cohoes. Mrs. I. Terry.	8 00
Comstock. Russell Manney.	5 08
Elizabethtown. Cong. Ch.	5 00
Flushing. Cong. Ch.	19 50
Greenville. Mrs. F. A. Gray.	38 20
Hamilton. Cong. Ch.	1 00
Leonardsville. Bbl. of C., for Mobile, Ala.	15 50
Lima. "A Friend".	2 00
Mount Sinai. Cong. Ch. and Soc.	20 00
New Berlin. Presbyterian Sab. Sch., for Student Aid, Talladega C.	12 00
New York. S. T. Gordon (of which \$100 each for Buildings, for Little Rock, Wilmington, Tougaloo and Austin, Texas).	500 00
New York. Broadway Tabernacle Sab. Sch., for Student Aid, Santee Agency, Neb.	70 00
New York. Broadway Tab. Ch. (ad'l), 10; Joseph S. Holt, 10.	20 00
North Walton. Cong. Sab. Sch., 15; Cong. Ch. Miss's Soc., 14.50.	29 50
Oriskany. Mrs. Lovina Halsey, 5; Mrs. R. W. Porter, 1.	6 00
Owego. Cong. Sab. Sch. Box Toys, books, &c. for McLeansville, N. C.	2 50
Penn Yan. W. M. Taylor.	1 00
Richford. Mrs. L. C. Allen.	10 00
Rochester. Mrs. Anna Hathaway, for Atlanta, Ga.	35 00
Rome. John B. Jervis, 25; Rev W. B. Hammond, 10.	4 50
Volney. Cong. Ch., for Student Aid, Storrs' Sch.	57 28
Walton. First Cong. Ch.	5 00
West Bloomfield. Mrs. Lydia Hendee.	50
West Camden. Nancy Curtiss.	7 25
Westmoreland. First Cong. Ch.	

NEW JERSEY, \$22.00.

Jersey City. Miss S. E. Hawley, for Tougaloo U.	10 08
Lodi. Miss M. Greig.	5 00
Montclair. Mrs. J. H. Pratt's Sab. Sch. Class, for Student Aid, Talladega C.	7 00
Montclair. Ladies' Aid Soc. of Cong. Ch., 2 Bbls. of C., for Tillotson C. & N. Inst.	

PENNSYLVANIA, \$1,007.03.

Minersville. Rev. D. T. Davies, for Indian M.	3 00
Minersville. Rev. D. T. Davies.	1 50
Neath. Cong. Ch.	4 00

Providence. Welsh Cong. Ch.	\$2 00
Shire Oak. Jane Wilson.	2 00
	\$12 50

LEGACY.

Pittsburg. Estate of Rev. Chas. Avery.	984 53
	\$1,007 03

OHIO, \$646.11.

Aurora. Cong. Ch.	9 00
Austintown. Cong. Ch.	18 50
Bryan. S. E. Blakeslee.	5 00
Cleveland. Jennings Ave Cong. Ch.	100 00
Cleveland. R. C. White, Sewing Machine, for Talladega C.	
Columbus. First Cong. Ch. Sab. Sch., for Furnishing Room, Livingston Hall, Fisk U.	50 00
Columbus. Mrs. James L. Bates.	20 00
Greenwich. Rev. A. H. Leonard, for Indian M.	5 00
Madison. Mrs. H. B. Fraser, for Chinese M.	60 00
Mansfield. "A Friend"	25
New Lyme. A. J. Holman.	10 00
Oberlin. Ladies' Soc. of Second Cong. Ch. (55.71 of which for Lady Missionary, Atlanta, Ga.)	75 71
Oberlin. Ladies' Aid Soc. of First Cong. Ch., for Lady Missionary, Atlanta, Ga.	75 00
Oberlin. Rev. Geo. Thompson.	2 00
Painesville. First Ch., to const. MRS. M. L. WARNER and MRS. L. C. PEARSE L. Ms.	88 47
Saybrook. "Member of Cong. Ch."	5 00
South Newbury. Mrs. Ruth Watertown, for Student Aid, Talladega C.	16 50
South Salem. Daniel S. Prier.	5 00
Springfield. Cong. Ch. and Sab. Sch., to const. DEA. MARCUS LENT L. M.	40 00
Sullivan.	1 00
Tallmadge. Rev. L. Shaw, 9 Bibles.	
Wakeman. Second Cong. Ch. Sab. Sch., for Student Aid, Fisk U.	33 88
Wayne. First Cong. Ch.	25 80
Willoughby. Mrs. C. A. Garlick.	2 00

INDIANA, \$11. 00

Elkhart. Cong. Ch.	11 00
--------------------	-------

ILLINOIS, \$1,105.59.

Albion. Mrs. Martha Skeavington.	5 00
Batavia. Cong. Ch. (ad'l).	50
Beecher. Cong. Ch.	11 00
Belvidere. Mrs. M. C. Foote, for Tougaloo U.	2 50
Chicago. First Cong. Ch. (25 of which from Philo Carpenter), 104.50; E. Rathbone, 20; Good Shepherd Cong. Ch., 1.50.	126 00
Chicago. Young People's Miss's Soc. of N. E. Cong. Ch., for Printing Press, Santee Agency, Neb.	100 00
Chicago. J. M. Williams, for Student Aid, Fisk U.	25 00
Chicago. C. S. and Geo. E. Halsey, Case of Medicine, for Talladega C.	
Danvers. I. D. Jones.	2 00
Dover. Cong. Ch. Sab. Sch., for Student Aid, Storrs' Sch.	10 00
Elgin. Cong. Ch.	47 03
Elgin. Cong. Ch. Sab. Sch., for Student Aid, Emerson Inst.	5 00
Evanston. Ladies' Aid Soc., for Lady Missionary, Little Rock, Ark.	29 35
Galesburg. "Friend"	5 00
Gridley. Woman's Miss's Soc.	10 00
Hutsonville. C. V. Newton.	5 00
Jacksonville. H. L. and M. C. Melendy.	20 00
La Prairie Centre. John Crawford.	10 50
Lockport. Ladies of Cong. Ch., for Lady Missionary, Little Rock, Ark.	1 50
Lyonsville. Ladies of Cong. Ch., for Lady Miss's, Mobile, Ala.	12 00

Milburn. Cong. Ch.....	\$10 00	Iowa City. Ladies Miss'y Soc. of Cong. Ch., Bbl. of Bedding, for <i>Straight U.</i>	
Moline. Ladies, for <i>Lady Missionary, Little Rock, Ark.</i>	23 00	Iowa Falls. Mrs. Des. Wright, for <i>Lady Miss'y, New Orleans, La.</i>	\$5 00
Oak Park. Mrs. Julia Huggins, 50, incorrectly ack. in February number.		Hampton. Cong. Ch., for <i>Indian M.</i>	12 50
Oak Park. E. W. Lyman.....	100 00	Lansing. Mrs. A. H. Houghton, for <i>Lady Miss'y, New Orleans, La.</i>	1 00
Payson. Cong. Sab. Sch.....	20 00	Montour. Ladies of Cong. Ch., for <i>Lady Miss'y, New Orleans, La.</i>	5 00
Pecatonica. Seward Cong. Ch., for <i>Indian M.</i>	24 00	Sioux City. First Cong. Ch.....	27 10
Peoria. Mrs. John L. Griswold, for <i>Student Aid, Fisk U.</i>	100 00	Webster City. Sab. Sch. Mission Band of Cong. Ch., for <i>New Orleans, La.</i>	10 00
Quincy. Mrs. H. B. Comstock.....	10 00		
Rockford. First Cong. Ch.....	24 28		
Rockford. Mrs. Gilbert Woodruff, for <i>Student Aid, Fisk U.</i>	25 00		
Rockton. Cong. Ch.....	36 00		
Roscoe. Cong. Ch.....	11 43		
Sandwich. Ladies of Cong. Ch., for <i>Lady Missionary, Little Rock, Ark.</i>	7 00		
Stillman Valley. "Merry Gleaners" of Cong. Ch.....	5 00		
Tolono. Mrs. L. Haskell.....	10 00		
Wethersfield. Mr. and Mrs. A. B. Kellogg.....	5 00		
Winnebago. Mrs. Gertrude F. Milton (20 of which for <i>Woman's work for Woman</i>)	50 00		
Winnetka. Cong. Ch. Sab. Sch., for <i>Student Aid, Fisk U.</i>	15 50		
	\$905 59		
LEGACY.			
Pittsfield. Estate of Rev. Wm. Carter..	200 00		
	\$1,105 59		
MICHIGAN, \$232.81.			
Allendale. Cong. Ch. and Sab. Sch.....	5 75		
Ann Arbor. First Cong. Ch.....	63 88		
Calumet. Cong. Sab. Sch., for <i>Student Aid, Talladega C.</i>	48 00		
Clinton. Cong. Ch.....	3 80		
Detroit. Samuel Zug, for <i>Nashville, Tenn.</i>	5 00		
Flint. Cong. Ch.....	29 00		
Frankfort. Cong. Ch.....	3 48		
Grandville. Rev. Edwin Booth, for <i>Indian M.</i>	1 00		
Greenville. Ladies of Cong. Ch., by Miss Patton, for <i>Student Aid, Talladega C.</i>	25 00		
Milford. Wm. A. Arms, to const. CLARK CRAWFORD L. M.	30 00		
Olivet. Mission Helpers, Cong. Ch., for <i>Student Aid, Talladega C.</i>	5 00		
Three Oaks. Cong. Ch.....	28 12		
Union City. Andrew Lucas and family.	4 78		
IOWA, \$289.75.			
Burlington. Mrs. Luke Palmer.....	1 00		
Chester Center. Ladies Sew. Soc. and Mission Circle, Bbl. of Bedding, for <i>Straight U.</i>			
Clear Lake. Rev. R. R. Wood, for <i>Indian M.</i>	1 50		
Council Bluffs. "A Friend," 8; <i>Woman's Miss'y Soc., 7.90, for Student Aid, Talladega C.</i>	15 90		
Davenport. Young Ladies Miss'y Soc., Bbl. of C., for <i>Talladega C.</i>			
Des Moines. "Friends," by Mrs. S. G. Otis, 3 Bbls. of C., for <i>Talladega C.</i>			
Fairfax. Ladies, for <i>Lady Miss'y, New Orleans, La.</i>	2 20		
Fort Atkinson. Cong. Ch.....	5 00		
Fort Dodge. Ladies of Cong. Ch., for <i>Lady Miss'y, New Orleans, La.</i>	5 00		
Garner. Wm. C. Wells.....	10 00		
Grinnell. Cong. Ch. Sab. Sch., 104.82; Prof. S. Jay Buck's Sab. Sch. Class, 8; for <i>Student Aid, Talladega C.</i>	112 82		
Grinnell. Mrs. Barnes, 25; "Friends," 13.61, for <i>Library, Talladega C.</i>	38 61		
Grinnell. Cong. Ch.....	17 12		
Iowa City. <i>Woman's Miss'y Soc. of Plymouth Cong. Ch., for Lady Miss'y, New Orleans, La.</i>	20 00		

Iowa City. Ladies Miss'y Soc. of Cong. Ch., Bbl. of Bedding, for <i>Straight U.</i>	
Iowa Falls. Mrs. Des. Wright, for <i>Lady Miss'y, New Orleans, La.</i>	\$5 00
Hampton. Cong. Ch., for <i>Indian M.</i>	12 50
Lansing. Mrs. A. H. Houghton, for <i>Lady Miss'y, New Orleans, La.</i>	1 00
Montour. Ladies of Cong. Ch., for <i>Lady Miss'y, New Orleans, La.</i>	5 00
Sioux City. First Cong. Ch.....	27 10
Webster City. Sab. Sch. Mission Band of Cong. Ch., for <i>New Orleans, La.</i>	10 00

WISCONSIN, \$262.92.

Alderley. Mrs. Annie Reid, 2.50; Mrs. E. Hubbard, 2.50.....	5 00
Beloit. First Cong. Sab. Sch., for <i>Student Aid, Talladega C.</i>	27 05
Footville. Miss Kate Wiggins, 1; Rev. H. Fowle, 1.....	2 00
Fond du Lac. Mrs. H. Bryan.....	2 00
Fulton. Cong. Ch.....	13 00
Kenosha. Thomas Gillespie, M. D.....	5 00
Koshkonong. Cong. Ch.....	5 65
Lake Geneva. G. Montague, for <i>Indian M.</i>	4 00
Madison. First Cong. Ch. (ad'l). to const. Hon. WILLARD H. CHANDLER and M. R. DEYON L. Ms.....	50 00
Milwaukee. Plymouth Cong. Ch.....	73 22
Plymouth. Mrs. G. Rindell.....	1 00
Salem. William Munson.....	53 00
Union Grove. Cong. Ch.....	13 00
Waukesha. VERNON TICHENOR, bal. to const. himself L. M.....	5 00
	\$258 92

LEGACY.

Fort Howard. Estate of Rev. D. C. Curtis.....	4 00
	\$262 92

MINNESOTA, \$106.26.

Hamilton. First Cong. Ch.....	3 40
Leech Lake. Mr. and Mrs. Henry J. King.....	25 00
Northfield. Rev. E. M. Williams, for <i>Indian M.</i>	50 00
Rochester. Cong. Ch.....	17 96
Zumbrota. "A Friend," 3; Forest Mill Sab. Sch., 6.90.....	9 90

KANSAS, \$11.60.

Great Bend. Cong. Ch.....	1 00
Ottawa. Mrs. L. B. Perry, for <i>Indian M.</i>	10 00

NEBRASKA, \$7.00.

Omaha. Saint Mary's Av. Ch. (Mrs. Nancy M. Tracy), for <i>Indian M.</i>	5 00
Waverly. Cong. Sab. Sch., for <i>Student Aid, Emerson Inst.</i>	2 00

DAKOTA, \$101.00.

Bon Homme. Rev. D. B. Nichols, for <i>Indian M.</i>	1 00
Sisseton Agency. Presb. Board of Foreign Missions, by Rev J. P. Williamson, for <i>Santee Agency, Neb.</i>	100 00

UTAH, 50c.

Salt Lake City. Anna Baker.....	50
---------------------------------	----

WYOMING TER., \$2.50.

Cheyenne. "E. A. B.".....	2 50
---------------------------	------

OREGON, \$7.30.

The Dalles. First Cong. Ch.....	7 30
---------------------------------	------

CALIFORNIA, \$38.00.

Oakland. Rev. J. M. McPherron.....	5 00
San Bernardino. Rev. James T. Ford, for <i>Indian M.</i>	3 00

SPRING ISSUES.

THE GOOD-TIMES GIRLS.

A number of girls form a club for the purpose of having a "good time" among themselves; but thrown into the society of Miss Beatrice, they soon find a much better way of enjoying themselves by helping others who are in trouble and need, and so make the club a blessing to themselves and others. 12mo, 472 pp., 6 cuts. \$1.50.

SEVENTEEN AND TWICE SEVENTEEN.

A most helpful book for the older girls showing the change in the heroine from an impulsive girl, impatient of disappointment or restraint, to an unselfish, useful woman, schooled to endure hardship, whose motive is love to Christ. 12mo, 320 pp., 4 cuts. \$1.25.

THE FELLOW-STUDENTS.

An interesting picture of student and home life in Germany, following out wrong teachings and right teachings in morals and religion to their results. 12mo, 262 pp., 4 cuts. \$1.10.

HAMPERED.

A family story, with the trials, perplexities and discomforts of those who are "hampered" by poverty. The children all try to help bear the burden, and at last everything is shown to be for the best; contentment with God's dealings brings a full and lasting release. 12mo, 198 pp., 3 cuts. 90 cts.

MOTHER MICHAUD.

The story of the McAll Mission work in Paris, giving an inside view of the lives of the hard-working friends among the poor classes of that city. 12mo, 160 pp., 3 cuts. 75 cts.

NEW SUNDAY-SCHOOL CARDS.

No. 54. A series of most charming floral cards, with Palestine views. Texts and verses on each. 6 cards, 6¼ by 4¼ inches. 30 cts.

55. WORDS OF GRACE. 1st Series. Charming floral designs. 12 cards, 5 by 3¾ inches. 12 texts. 20 cts.

56. WORDS OF GRACE. 2d Series. Different designs from 1st Series. 12 cards, 12 texts. 20 cts.

57. WORDS OF PROMISE. Floral cards, something entirely new in design. 12 cards, 12 texts. 20 cts.

58. WORDS OF PROMISE. 2d Series. Same kind as 1st Series, but different designs and texts. 12 cards, 5 by 3¾ inches. 12 texts, 20 cts.

59. WATCHWORDS. Floral designs, with appropriate texts. 24 cards, 3¾ by 2¼ inches. 24 texts. 15 cts.

60. WATCHWORDS. 2d Series. Same kind of card as No. 50, but all different. 24 cards, 24 texts. 15 cts.

61. THANKSGIVINGS. 1st Series. Elegant floral cards with texts. 24 cards, 3¾ by 2¼ inches. 24 texts. 15 cts.

62. THANKSGIVINGS. 2d Series. Same general style as 1st Series, but different designs and texts. 24 cards, 24 texts. 15 cts.

BOOKS FOR THE TIMES.

A continuation of our series of books upon subjects of present interest, intended for thoughtful readers.

No. 6. Early Prevalence of Monotheistic Beliefs. Rawlinson. 55 pp. 10 cts.

7. Rise and Decline of Islam. Sir William Muir. 69 pp. 10c.

8. Witness of Man's Moral Nature to Christianity. Thomson. 58 pp. 10c.

9. Authenticity of the Four Gospels. Wace. 54 pp. 10c.

10. Age and Origin of Man Geologically Considered. S. R. Pattison, F. G. S. 57 pp. 10 cts.

11. Modern Materialism. Wilkinson. 51 pp. 10c.

POPULAR SERIES.

We invite special attention to our new issues in this line. Our books are on good paper, well printed, and strongly bound, and sold at rates that fully meet the demand for low prices.

5 CENTS EACH.

Joseph and his Brethren.
Star of Bethlehem (color).
Morn'g Star.

10 CENTS EACH.

Advice to a Young Christian.
Blood of Jesus.
Bethlehem and her Children.
Evidences of Divine Revelation.
History of Solomon.
Little Captain.
Little Dot.
Little Robbie.
Our Father.
Old Kitchen Fire.
Stories for Little Ones.
Whiter than Snow.

15 CENTS EACH.

Amusements.
Anxious Inquirer.
Christie's Old Organ.
Fall of Jerusalem.
History of Daniel.

AMERICAN TRACT SOCIETY,

150 NASSAU STREET, NEW YORK.

BOSTON, 52 Bromfield Street.

ROCHESTER, N. Y., 75 State Street.

CHICAGO, 153 Wabash Avenue.

PHILADELPHIA, 1512 Chestnut Street.

CINCINNATI, 176 Elm Street.

SAN FRANCISCO, 757 Market Street.

EMBROIDERY. Our Book "Manual of Needlework," 100 Pages, is a complete guide to all kinds of embroidery. Gives diagrams and full instruction in Kensington, Arasene and all the new embroidery stitches also gives directions for Crocheting and Knitting with cotton twine, several handsome patterns of window and mantel Lambrequins, also to crochet and knit fifty other useful and ornamental articles. Teaches how to make Modern Point, Honiton and Macrame Lace, also Rug Making, Tatting, &c., &c. Profusely illustrated. Price 35 cents, post-paid; Four for One Dollar. **Stamping Outfit of 10 full size worked Embroidery Patterns,** with powder, pad, &c., 60 cents.

Patten Pub. Co.,
47 Barclay St., New York.

STAMPING Patterns for Kensington, Arasene, and all other Embroidery, 10 full size working patterns, including Scallops, Braiding, and Kensington Strips for underwear and dress trimming, patterns for Clocking Stockings, Sprays of Flowers, Borders, Corners, &c., for Table and Piano Covers, Lambrequins, Chair Backs, &c., also your own initials for Handkerchiefs, Hat-Bands, &c., with powder, pad and instructions sent post-paid for 60 cents—Can be used a hundred times. Book of 100 Designs for Embroidery, Braiding, &c., 25 cents.

Our Book "Manual of Needlework," 100 pages, is a complete instructor in all branches of Embroidery, Knitting, Crocheting, Lace Making, Rug Making, &c., 35 cents; Four for \$1.00. All the above for \$1.00. Address

Patten Pub. Co.,
47 Barclay Street, New York.

LADIES Do your own stamping for Embroidery, with our Stamping Patterns for Kensington, Arasene, Outline, Braid Work, &c. Easily transferred to any fabric or material and can be used a hundred times over. 10 full-sized working Patterns of Flowers, Corners, Borders, Scallops, Braid Strips, outline figures, &c., also your own initial letters for handkerchiefs, hat-bands, &c., with powder, pad and directions for working, all for 60 cents, post-paid.

Book of 100 designs for Embroidery, Braiding, &c., 25c.

Our Book "Manual of Needlework," is a complete instructor in Kensington, Arasene and all other branches of Embroidery, Knitting, Tatting, Crocheting, Lace Making, &c., 35 cents; Four for \$1.00. All the above for \$1.00.

Patten Pub. Co.,
47 Barclay Street, New York.

TO INVESTORS.

\$925 and accrued interest will buy a \$1,000 6 per cent. gold coupon bond of the

EAST and WEST R.R. CO. OF ALABAMA

This is a strictly first class investment bond, secured by a first mortgage on an old road, fully built and equipped, that has always paid its interest, and earns a dividend on its stock besides. This bond will pay you \$30 every six months. No taxes, no trouble, and a safe investment. For sale by the EAST AND WEST R. R. CO. OF ALA., 502 B'way, or AMERICAN LOAN AND TRUST CO., 113 B'way, N.Y.

VICK'S FLORAL GUIDE

For 1884 is an Elegant Book of 150 Pages, 3 Colored Plates of FLOWERS and Vegetables, and more than 1000 Illustrations of the choicest Flowers, Plants and VEGETABLES, and Directions for Growing. It is handsome enough for the Center Table or a Holiday Present. Send on your name and Postoffice address, with 10 cents, and we will send you a copy, post-paid. This is not a quarter of its cost. It is printed in both English and German. If you afterwards order seeds deduct the 10 cents. **VICK'S SEEDS ARE THE BEST IN THE WORLD.** The FLORAL GUIDE will tell how to get and grow them.

VICK'S Illustrated Monthly Magazine, 32 Pages, a Colored Plate in every number and many fine Engravings. Price \$1.25 a year; Five Copies for \$5. Specimen numbers sent for 10 cents; 3 trial copies 25 cts.

Address,

JAMES VICK,
Rochester, N. Y.



PERENNIAL HOUSEHOLD JOY

Estey Organ

ESTEY-ORGAN-CO. BRATTLEBORO-VT.

MAY, 1884.



VOL. XXXVIII.

NO. 5.

CONTENTS

EDITORIAL.

PAGE.

PAGE.

A FINANCIAL STATEMENT—SHALL WE INCUR A DEBT?.....	129
PARAGRAPH—DISTRICT SEC'Y FOR CHICAGO—REVIVALS.....	131
OUR SOUTHERN MOUNTAIN WORK.....	132
COMITY IN APPEALS.....	135
PARAGRAPHS—BENEFACTIONS.....	137
GENERAL NOTES.....	138
EXPLORING PARTY CROSSING A RIVER IN AFRICA (cut).....	139

THE SOUTH.

REVIVAL NEWS—FISK UNIVERSITY—ATLANTA UNIVERSITY—NEW ORLEANS—TALLADEGA—ATHENS, GA.—MACON, GA.—SAVANNAH, GA.—MCINTOSH, GA.—RALEIGH, N. C.....	141
---	-----

STRAIGHT UNIVERSITY BUILDINGS (cut)...	147
--	-----

BUREAU OF WOMAN'S WORK.

RELATION OF THE BUREAU TO THE TREASURY.....	148
LETTERS TO THE SECRETARY.....	148

THE CHINESE.

COMFORT IN DISCOMFORT.....	150
----------------------------	-----

THE INDIANS.

S'KOKOMISH AGENCY, W. T.....	152
MOUNT HOOD (cut).....	153

CHILDREN'S PAGE.

A PAGE OF SAM'S HISTORY.....	154
RECEIPTS.....	156

NEW YORK:

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION.

Rooms, 56 Reade Street.

Price 50 Cents a Year, in Advance.

Entered at the Post-Office at New York, N. Y., as second-class matter.

THE AMERICAN MISSIONARY ASSOCIATION.

PRESIDENT.

Hon. Wm. B. WASHBURN, LL.D., Mass.

CORRESPONDING SECRETARY.—REV. M. E. STRIEBY, D. D., 56 Reade Street, N. Y.

ASSISTANT SECRETARY FOR COLLECTION.—REV. JAMES POWELL, 56 Reade Street, N. Y.

TREASURER.—H. W. HUBBARD, Esq., 56 Reade Street, N. Y.

AUDITORS.—WM. A. NASH, W. H. ROGERS.

EXECUTIVE COMMITTEE.

JOHN H. WASHBURN, Chairman; A. P. FOSTER, Secretary; LYMAN ABBOTT, A. S. BARNES, J. R. DANFORTH, CLINTON B. FISK, S. B. HALLIDAY, EDWARD HAWES, SAMUEL HOLMES, CHARLES A. HULL, SAMUEL S. MARPLES, CHARLES L. MEAD, S. H. VIRGIN, WM. H. WARD, J. L. WITHROW.

DISTRICT SECRETARIES.

Rev. C. L. WOODWORTH, D.D., Boston.

Rev. G. D. PIKE, D.D., New York.
Chicago.

COMMUNICATIONS

relating to the work of the Association may be addressed to the Corresponding Secretary; those relating to the collecting fields, to the District Secretaries; letters for the Editor of the "American Missionary," to Rev. G. D. Pike, D. D., at the New York Office; letters for the Bureau of Woman's Work, to Miss D. E. Emerson, at the New York Office.

DONATIONS AND SUBSCRIPTIONS

may be sent to H. W. Hubbard, Treasurer, 56 Reade Street, New York, or, when more convenient, to either of the Branch Offices, 21 Congregational House, Boston, Mass., or 112 West Washington Street, Chicago, Ill. A payment of thirty dollars at one time constitutes a Life Member.

FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of ——— dollars, in trust, to pay the same in ——— days after my decease to the person who, when the same is payable, shall act as Treasurer of the 'American Missionary Association,' of New York City, to be applied, under the direction of the Executive Committee of the Association, to its charitable uses and purposes." The Will should be attested by three witnesses.

CHAPTER II.

WORTH

(Jan. 1, 1883)

\$10,265,632.60.

So says our sworn statement of that year, and the above figures you will find head the column in statement dated January 1, 1884.

This money value was in the shape of Bonds and Mortgages, Loans, United States Bonds, Real Estate (estimated at cost), and Cash.

Working with this capital, we pushed our business vigorously during the year 1883, and with what result we will show in chapter three.

Respectfully yours,

MANHATTAN
LIFE INSURANCE CO.,

156 & 158 Broadway, New York.

HENRY STOKES, President.

J. L. HALSEY, 1st Vice-P. H. Y. WEMPLE, Sec'y.
H. B. STOKES, 2d Vice-P. S. N. STEBBINS, Act'y.



HORSFORD'S ACID PHOSPHATE.

(LIQUID.)

FOR DYSPEPSIA, MENTAL AND PHYSICAL
EXHAUSTION, NERVOUSNESS, DI-
MINISHED VITALITY, URINARY
DIFFICULTIES, ETC.

PREPARED ACCORDING TO THE DIRECTION OF

Prof. E. N. Horsford, of Cambridge,
Mass.

There seems to be no difference of opinion in high medical authority of the value of phosphoric acid, and no preparation has ever been offered to the public which seems to so happily meet the general want as this.

It is not nauseous, but agreeable to the taste.

No danger can attend its use.

Its action will harmonize with such stimulants as are necessary to take.

It makes a delicious drink with water and sugar only.

Prices reasonable. Pamphlet giving further particulars mailed free on application.

MANUFACTURED BY THE

RUMFORD CHEMICAL WORKS,
Providence, R. I.,
AND FOR SALE BY ALL DRUGGISTS.

THE AMERICAN MISSIONARY.

VOL. XXXVIII.

JUNE, 1884.

No. 6.

American Missionary Association.

Seven Months.—Receipts from collections and donations, \$116,081.44, and from legacies \$20,571.35, making a total of \$136,652.79. An increase from collections and donations of \$6,905.71 over last year, but a decrease from legacies of \$21,649.83, making the decrease of total receipts for the seven months of \$14,744.12. We must again remind our friends that it is necessary to largely increase our collections and donations or incur a debt.

OUR ILLUSTRATED ARTICLE.

It gives us pleasure to place before our readers in this number an illustrated article on our Dakota Mission. The plates were prepared for the use jointly of the ILLUSTRATED CHRISTIAN WEEKLY and the AMERICAN MISSIONARY. The article was written by Rev. Addison P. Foster, one of our Executive Committee who visited the mission last year. The popularity of the Indian number of the MISSIONARY which we issued in April, 1883, leads us to hope that this number will be welcomed and preserved for use as occasion may offer.

OUR INDIAN MISSIONS.

Nine schools, with 356 pupils; five churches, with 271 members; five stations; thirteen missionaries; thirty-seven teachers, are the statistics. The churches are Congregational, and the church and school go hand in hand. A careful survey of the necessities of these missions was made early in the year, and the estimate called for an appropriation of about \$30,000. Repairs and improvements in old buildings and construction of

new buildings, imperatively demanded for the efficient prosecution of the work, forbade a lower estimate.

In surrendering our African missions, obedient to the voice of the churches that our appeal might be simplified, we gave up the proceeds of invested funds that in large part sustained that work ; while in receiving from the American Board its Indian missions, there was placed just so much additional demand upon our treasury. Our inevitable outlook was a trilemma—either enlarged receipts, or retrenchment, or debt.

We therefore sent to about fifteen hundred Congregational ministers in February last a printed circular asking :

First—Shall we raise this year \$30,000 for our mission work among the Indians ?

Second—Will you aid, and how ?

Up to date we have received 206 replies. To the first question the answers are nearly all in the affirmative ; most of them strong and positive, a few cautious and questioning.

To the second, 33 responded with immediate contributions ; 43 promised an increase in the regular church collections, 71 a special contribution from the missionary concert, and 3 the proceeds of a lecture.

The replies are representative. Ministers in charge of the strong churches, and those in charge of the weaker, speak the same language of encouragement. "Go ahead." "Forward! is the word." "We will back you." "It is no more than fair that those who have hitherto sustained these Indian missions through the A. B. C. F. M. should now turn their hand into the A. M. A. to increase its funds for this work." "Thirty thousand dollars will do more and better work than so many muskets." "We love your work and will aid you all we can." Such are the sentiments these letters breathe. From all parts of the country they come. California strikes hands with Massachusetts, Washington Territory and Utah range themselves with Florida, all of them wishing us God-speed, and promising help in our Indian work. We are glad to have received such encouragement as these letters give, and sincerely thank our brethren who took the trouble and time to answer our inquiries. We trust that none of them will fail to see that the promises are fulfilled. There will be in some cases need of special remembrance. Interests crowd in these days. Even what is lawful and regular has to fight for recognition. There are others who have not answered our questions, upon whose co-operation to bring up that \$30,000 we also rely. We hope that as they read these lines their eyes will detect the special appeal, implied, though not expressed, that is here made to them. We commend anew the claims of these important missions to our friends, and again remind them that if we are to worthily do this enlarged work they must come up to our help with enlarged contributions.

OUR SPRING ASSOCIATIONS.

REV. J. E. ROY, D. D.

There were four of them, those of Alabama, at Montgomery ; of Louisiana, at New Orleans ; of Mississippi, at Meridian ; and of North Carolina, at Dudley. The first three came the first part of April ; the last came the 1st of May. Alabama received two new ministers, Revs. A. J. Headen and C. L. Harris, and two new churches, those of Birmingham and Tecumseh, places of large iron and coal interests. Louisiana received the Church of Chocahula and Rev. Byron Gunner. The meetings of Alabama have come to the dignity of State Anniversaries, those of the Sunday-school Association, of the Association of Churches, and of the Woman's Missionary Association, which this year transferred its auxiliaryship from the Boston W. H. M. A. to the Woman's Bureau of the A. M. A. The Sunday-school body took a day for its reports, addresses and discourses. Among other valuable contributions was that of Mrs. Ash, widow of the late Rev. W. H. Ash, upon the dress and deportment of the teacher. The body representing the churches and the ministers came up to its own high-water mark of intellectual force and spiritual tone. Among the practical subjects discussed was that of the relation of the churches toward secret societies. In the whole discussion not a word was offered in defense of the clandestine orders. It would have done Brother Fee good to have heard the fearless discussion. The church of Montgomery, under the care of Rev. R. C. Bedford, was found in a prosperous condition, ten members being received during the sessions of the body. Prof. G. W. Andrews, an early pastor of the church, had the pleasure of baptizing into the church a lad of thirteen, who had been named after himself, George Whitefield. Prof. Andrews also delivered an address upon the Mission of Congregationalism in the South, which was the feature of the week of services. Upon invitation three of the leading white churches of the city were supplied on the Lord's Day, those of Dr. Petrie, First Presbyterian, Dr. Andrew, First Methodist, and Dr. Woodfin, First Baptist—the service being rendered by Revs. O. W. Fay, G. W. Andrews and J. E. Roy. Four white families extended hospitality and four white pastors came into the meetings. And so recognition is coming along.

The Louisiana Association met with Rev. Isaac Hall's church, which with paint and fresco had put its house of worship into beautiful condition. Dr. W. S. Alexander was elected Moderator for the eighth year. A member of his church, a converted Catholic, was licensed that he might preach among the French-speaking colored people in the city of New Orleans. The account of his conversion was extremely interesting, showing how, by the word of God, he had worked out of Romish superstitions and had "found out what it was to be born again." During the sessions,

by a proper Council, Mr. Byron Gunner, of the Theological Department of Talladega College, was examined and ordained to serve as pastor at New Iberia, the place where the Acadians settled and Whittier's "Evangeline" drifted in search of her lover. Dr. Alexander preached the sermon and Rev. R. C. Bedford, of Montgomery, gave the charge. The venerable brother, Rev. Daniel Clay, preached the opening sermon on the text, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

The whole body was at the Boarding Hall of the Straight University for a lunch, when the President made the members a fine present of books from a Northern society.

The meeting of the Mississippi body was the second, and it revealed a maturing process. President Pope and Professor Hatch represented Tougaloo University—the president preaching a sermon on Christian Industry, and the professor reading a capital paper on Revivals. Rev. C. L. Harris, of Jackson, preached the opening sermon. He is finding a wide and effectual door at the Capital of the State. Pastor Grice, at Meridian, is encouraged by the assistance of Miss M. E. Green, a lady missionary. Miss A. D. Gerrish serves in the same capacity at New Orleans. At the meeting in the last named city, Miss E. B. Emery, from Maine, gave an impressive talk upon Woman's Mission Work. Misses Sperry and Wilcox, teachers, followed with words of confirmation. In Mississippi three or four promising fields are opening for the School and Church process, and these will be entered and occupied as soon as may be.

The Old North State held its fifth annual meeting on the first four days of May, at Dudley. This was a place at which the colored people, during the Ku-Klux terror, "refugeed," making there a stand for life—the hunted creatures at bay. Early the A. M. A. opened here its Mission School and Church. Difficulties, peculiar to the heterogeneous material thus gathered, have gradually been overcome, until now the gospel is in the ascendant as an assimilating force. The church and school under Rev. J. E. B. Jewett and his wife, of Pepperell, Mass., are in a high degree of prosperity. The New England Academy Principal seems especially adapted to these children of toil. The Association had the round of discussions, essays, devotional meetings. The National Council and the annual meeting of the A. M. A. were duly reported. The new Confession of Faith was heartily approved. A memorial service for the late Rev. Islay Walden, a native of North Carolina, was a marked feature of the occasion. The great work he had accomplished for his people in so short a time was instructive and encouraging to the other young ministers, and to the young people of the Assembly. Mrs. Elenora Walden continues the school work of her husband, greatly confided in by

the people. Rev. Zachariah Simmons takes up the pastoral work. Three delegates from Strieby and Troy had *walked* 130 miles for want of money to pay the railroad fare. Three new school-house churches were reported—those of Pekin, Oaks and Hillsboro, the last two having been dedicated by the Field Superintendent on the Saturday and Sunday previous. Sermons were preached by Revs. D. D. Dodge, G. S. Smith (Moderator), J. E. Roy and Z. Simmons. Deacon Henry Clay Jones, of Raleigh, made a flaming temperance speech, claiming that 60,000 Prohibition voters held the balance of power, which, as a third party, could and should overmaster the 100,000 majority that went against home protection.

REMEMBER THE POOR.

When Paul and Barnabas were about to set forth to labor among the heathen, Cephas, James and John gave them the right hand of fellowship with a charge included in these words: "Only that they would remember the poor." How they should do it had been indicated by Him who said of his own labors "the poor have the gospel preached to them."

The expression "the poor" is comprehensive. All human wants relate to it. The poverty of some, however, is more complete than that of others, and the poorest have early, if not the first, claim to attention. The Pauls and Barnabases of our times may justly listen to appeals which arise from the following conditions:

1. Ignorance. In this country it may be said ignorance is the mother of poverty. Indeed, ignorance is one of the worst forms of poverty. Intelligence among the masses, coupled with true religion, would soon abolish it. Whatever is lacking of knowledge of God, of what He has promised, of what He has made for us, of what we can do for ourselves, must be supplied. It was an observation of Dean Stanley that we ought to teach the heathen how to count three before attempting to instruct them as to the doctrine of the Trinity. The great Preacher was the great Teacher also. If there be the greatest ignorance South, the appeal from the South to us to remember the poor is urgent and imperative.

2. Poverty. Where a large proportion of the people can neither read nor write, there nothing but a fractional supply for human wants is to be expected. Inadequate buildings meagerly furnished, insufficient clothing for the young, lack of medical care and neglect of the aged and infirm—these are evil conditions only too common all over the South, rendering much that ministers to a thrifty and manly character impossible, as things are now. Where there is the greatest sickness, privation and want, there apostles to the poor have legitimate field for labor. Is there any such field in our country as that presented at the South?

3. Vice. It is admitted that ignorance and poverty beget vice. According to recent statistics, gathered from the whole country, it is shown

that the illiterate classes commit more than ten times their pro rata of crime. The missionary must stay the progress of vice, drying up its sources as best he may, and uncapping the fountains of life. To do this he must impart knowledge and preach the gospel.

If, in consequence of the ignorance and poverty of the people South, there is vice and crime unparalleled in the annals of our country; if these things combined constitute a poverty unknown elsewhere in the land when estimated by its extent, then those who seek the poorest will not neglect the millions in the Southern States.

It is our work, as an Association, to do what we can to render these people the help needful. Will not the friends of Christ help us "remember the poor?"

CHRISTIAN EDUCATORS IN COUNCIL is the title of a pamphlet of 266 pages, giving full report of sixty addresses by American educators at Ocean Grove last August, arranged topically as follows: I. Education and Man's Improvement. II. Illiteracy in the United States. III. National Aid to Common Schools. IV. The Negro in America. V. Illiteracy, Wealth, Pauperism, and Crime. VI. The American Indian Problem. VII. The American Mormon Problem. VIII. Education in the South since the War. IX. Christ in American Education. Tables: Illiterate and Educational Status, United States, 1880. Rev. J. C. Hartzell, D.D., the editor and compiler, purposes to issue a second edition for general circulation. He may be addressed at the Methodist Book Concern, New York. We know of no one document of equal value, on the subjects discussed. The price is one dollar.

SOUTHERN MANUFACTURES.

An account of the Southern manufacturing and mining enterprises for January and February is given in the *Manufacturers' Record*, and illustrates the growing thrift of these industries in the South. Kentucky shows the largest aggregate, which foots up \$6,851,000. Alabama is second with 5,210,000; Virginia, 3,830,000; Texas, 3,593,000; Georgia, 2,074,000; Maryland, 2,015,000; North Carolina, 1,227,000; West Virginia, 916,000; South Carolina, 904,000; Tennessee, 846,000, and the other States a little less than 500,000 each. The cotton mills begun since January will cost over \$325,000, and will add more than a hundred thousand spindles to the number now in the South. The Eagle and Phoenix Mills, Columbus, Ga., intend to erect a new structure at the cost of \$1,000,000. At Rome, Ga., and at Birmingham, Ala., new cotton mills to cost \$100,000 each are about to be erected. Confidence, which can only spring from intelligence and Christianity, is the one thing needful in order to secure the capital wanted for the development of the vast manufacturing interests of the southern portion of our country.

THE EARLY DAWN is the title of a paper published at Good Hope Station, Sherbro Island, under the management of Rev. Mr. Gomer, the colored Superintendent of the Mendi and Shengay Missions, now in charge of the United Brethren in Christ. THE EARLY DAWN is welcomed.

A TURN IN THE ROAD.

Gov. McDaniel, of Georgia, has commuted the death sentences of two negroes. One of these, it is said, had no fair chance of defense, and the other killed the invader of his domestic peace, for which offence the Governor said he would never allow a man to be hanged. It is to Mr. McDaniel's credit that this clemency was exercised in full view of the desperate efforts which have been made for more than a year to save from the gallows one Turner, a man of influential family, for whose crime there was no excuse. All recourses of appeal to the courts having been exhausted, Turner's friends are bringing every pressure to bear to have the Governor give him a "negro's chance," but that official has decided to let the law take its course.

JOHN F. SLATER.

The death of Mr. Slater, which occurred at Norwich, Conn., May 6, removes one of our foremost philanthropists. His well-known gift of a million dollars for the emancipated race in America was made after years of converse with eminent scholars, statesmen, capitalists and Christian philanthropists. The act was in every sense deliberate. His successful business career, extending over many years, his knowledge of men, gained by his relations with business interests in the great centers of trade; by his employment of large numbers of laborers; by his observations while traveling at home and abroad—gave him opportunity to reach the best conclusions as to what people in our land were the most needy, and where the gifts would yield the most abundant results. He took a business man's view of the subject, and has left an expression of judgment, supported by a princely benefaction, of great value to others who are prayerfully considering how they may best promote the interests of Christian civilization. Modest, consistent, dignified, courteous, a regular attendant at a Congregational church, a good neighbor, a good citizen beloved—such was John F. Slater. He has left a name better and more enduring than his great riches.

BENEFACTIONS.

The late Lucius J. Knowles bequeathed \$5,000 to Doane College, Nebraska, and \$10,000 to Carlton College, Minnesota.

A professorship at Williams College, in honor of Dr. Mark Hopkins, has been provided for by subscriptions amounting to \$25,000.

The New York University is to receive \$5,000 from the estate of the late Augustus Schell, and the New York Historical Society \$5,000.

Mrs. Louisa L. Vought, besides other gifts to the Protestant Episcopal Church, left \$10,000 for work among the colored people South, and \$1,000 for the Indians.

Harvard College is to receive \$5,000 for the astronomical observatory connected with that institution, from the estate of the late Thomas G. Appleton.

The Yale Corporation has voted to accept \$50,000 from the Frederick Marquand fund for a chapel for the use of the College Young Men's Christian Association.

Knox College is to receive about \$60,000 from the estate of the late H. H. Hitchcock, of Galesburg, Ill.

Mrs. Oswald Ottendorfer, of New York, bequeathed \$50,000 for a German teachers' seminary in Milwaukee.

Hon. John R. Bodwell, of Hallowell, Me., gives \$1,000 toward the new building for Industrial School for Girls in that city.

Persons desirous to help where help is most needed, to help where it will do most to promote national prosperity and true religion, may well consider the question of endowments for the educational institutions of the A. M. A.

GENERAL NOTES

AFRICA.

—The two brothers Denhardt, already known by their previous explorations, are preparing an expedition to the Dana, which they will reascend to reach Kenia.

—The Universities' Mission has constructed for the eastern side of Nyassa a steamer which will bear the name of *Charles Janson*, a missionary recently deceased.

—Messrs. Taylor and Jacques, missionaries at Saint Louis, have made in the Oualo, inhabited by emigrants and the Wolofs mussulmen, a journey of exploration with a view to the extension of their field of activity.

—The French Consul at Tangier has interdicted his French subjects, and the mussulmen placed under his protection, from buying, selling or possessing the slaves of the Maroe. His example has been followed by the representatives of other powers.

—General Bacouch, a great proprietor in Tunis, encourages, in a domain of many thousands of acres, the cultivation of a plant imported from Java, which may replace the cotton of America.

—Messrs. Lindner and Von der Broock, in the service of the International

African Association, have set out from Zanzibar for the Congo, taking with them 200 negroes to replace those whose term of engagement has expired.

—According to the *Natal Mercantile Advertiser*, the German Government has charged M. A. Schultz, of Durban, with making an exploration with a view to establishing a series of commercial stations as far as Zambeze and the Congo. He will be accompanied by a surveyor and a geologist.

—M. Lagarde has been charged with proceeding to the limits of the Territory of Obock, in connection with M. Conneau, Commander of the *Infernet*. This same ship carries out the members of a scientific mission sent to the Choa. It bears presents to King Ménélik.

—James Roxburgh, the engineer appointed to accompany the sections of the steamer *Bonne Nouvelle*, has announced to the London Missionary Society his safe arrival at Liendwé upon the borders of Tanganyika, the place designed to launch the vessel. He met there Capt. Hore and Mr. Swan, who will immediately commence the reconstruction of the boat.

—Major Machado, who has been at Pretoria with Portuguese engineers to make the plan of the railroad upon the Territory of Transvaal, has received orders from Lisbon to proceed to Lorenzo-Marquez to confer with the engineers sent by the Portuguese Government, to the end that they may commence the work from the Bay of Delogoa to the frontier of Transvaal.

—The *Bulletin of Colonial Inquiry* announces that ten army surgeons from Africa have formed an association for the establishment of French colonies in the district of Saida, 171 kilometers to the south of Oran. Each shareholder will furnish a capital of 6,000 francs, and the society will be conducted in an economical manner, but with the best conditions for starting.

—According to the Arab journal *Noussret*, the Negous has ordered the Governor of Axoum to hold ready provisions, and beasts of burden, as also ammunition, so that they may have means of passage with the army to the coast to take possession of the territories which Egypt has laid open to them.

THE CHINESE.

—The Baptist Chinese Mission, Portland, Oregon, has over two hundred Chinese connected with it, several of whom are women and children.

Seventy different Chinese have been connected with the school at Santa Cruz, Cal. Five of the pupils have been baptized and received to the Congregational Church. Two more will soon be baptized. This little company of Chinese Christians is full of life, of prayer and of eager liberality.

—About forty Chinamen are under instruction in Philadelphia in connec-

tion with the Sunday Schools of the Episcopal Church. They have undertaken to send thirty dollars annually to endow a bed in the hospital at Wuchang, China.

—The Chinese Young Mens' Christian Association in Oakland, Cal., co-operates in preparing converted Chinamen for church membership. Converts in the Sunday-schools are referred to the officers of the Association, who are themselves Chinamen. After six months' probation the candidates are brought before the Church Committee by the Y. M. C. A. and the officers of the Sunday-school, and, if report is favorable, they are received into the Church.

—"As to the yellow races," says the *Spectator*, "who ought to be just lazier than Europeans, they beat them altogether. We suppose there are indolent Chinese, but the immense majority of that vast people have an unparalleled power of work, care nothing about hours, and, so long as they are paid, will go on with a dogged steady persistence in toil for sixteen hours a day such as no European can rival. No English ship-carpenter will work like a Chinese, no laundress will wash as many clothes, and a Chinese compositor would be very soon expelled for over-toil by an English 'chapel' of the trade."

THE INDIANS.

—At some points the Government has issued to Indians what are called scholars' rations, in order to assure school attendance, accompanying teaching with gifts of loaves and fishes almost literally.

—Agent Miles, of the Osage Indians has secured the passage of a law cutting off annuities from all Osage children between seven and fourteen, who do not attend school. These Indians have a Congress of their own.

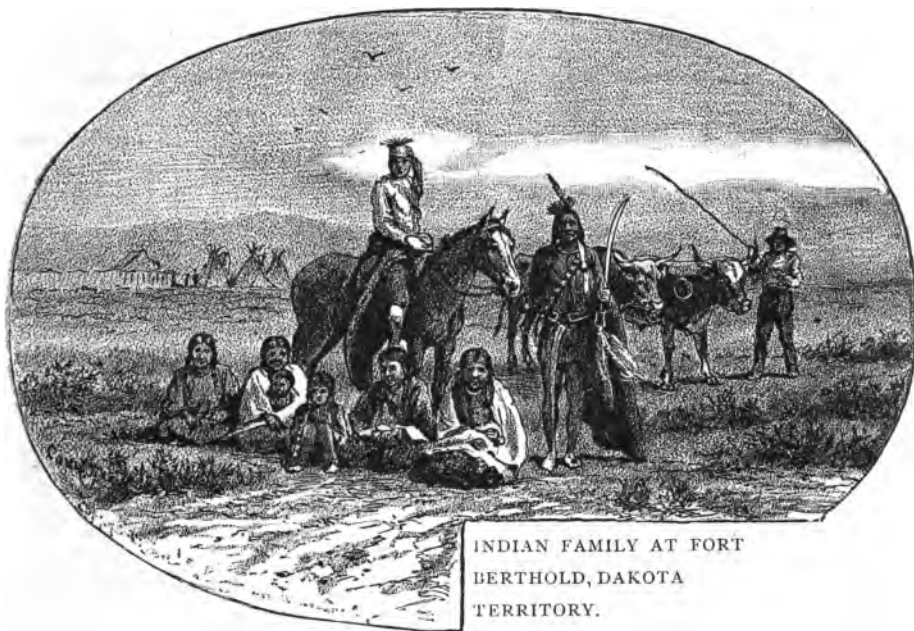
—The Indian children of Forest Grove, Oregon, publish a paper edited by themselves, called "The Indian Citizen." It is in the interest of the Forest Grove school.

—The Presbyterians commenced their work in Kansas by the establishment of a Mission among the Indians. They now have 300 churches in that state.

—The Indian boys at the Hampton Institute have a debating society for the purpose of encouraging each other in speaking English. The topic for the first night, over which two exercised their powers in the new language was, "Shall we allow the white men in our reservation?" There is also a debating society among the girls in Winona Lodge.

—A Canadian Indian was recently seized by a party of masked Americans and hanged within the borders of the Dominion, in British Columbia, and the matter having come to the ears of the Government at Ottawa the question has been considered, and satisfaction is to be demanded of the United States Government.

THE INDIANS.



INDIAN FAMILY AT FORT
BERTHOLD, DAKOTA
TERRITORY.

THE DAKOTA INDIANS.

BY REV. ADDISON P. FOSTER.

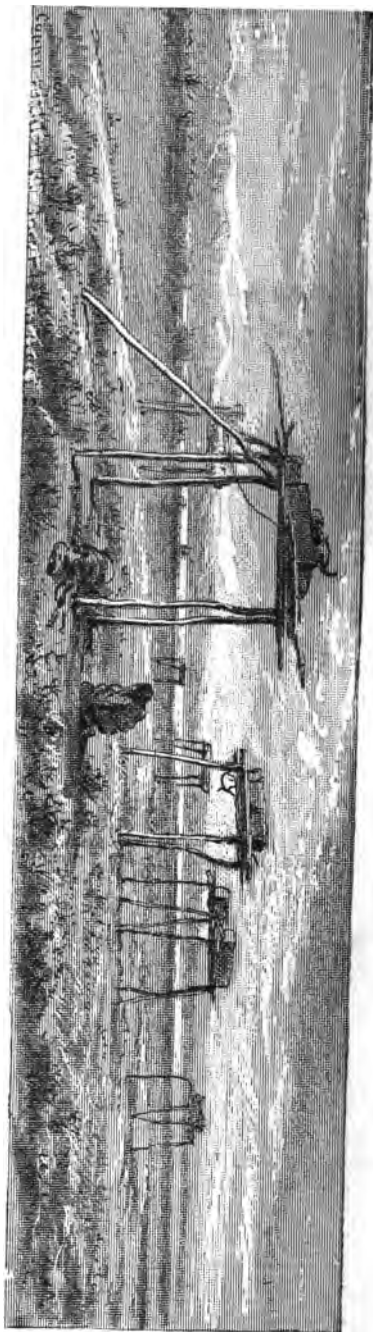
It was my rare good fortune last summer to spend nearly a month in a trip of investigation among the Dakota Indians. A record of observations thus made may perhaps be of interest.

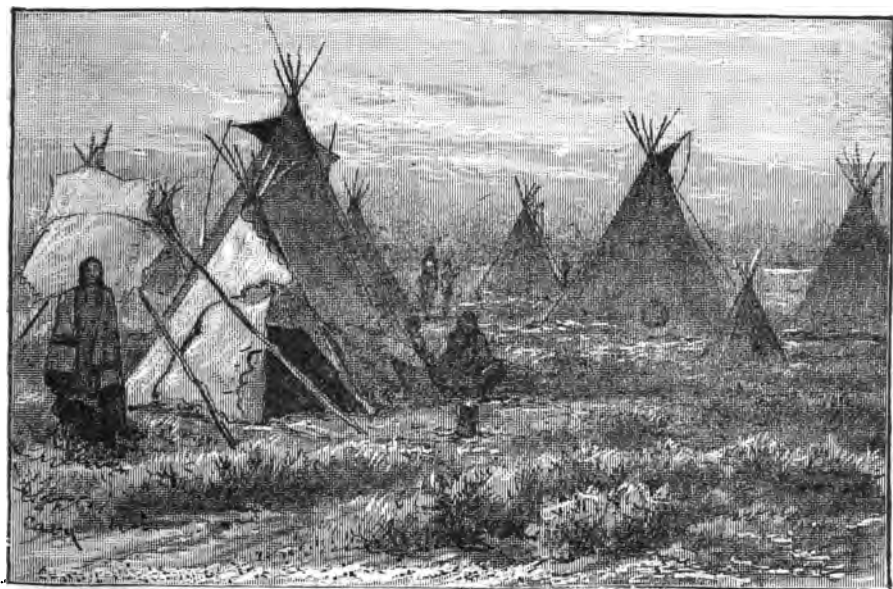
Across the Missouri, in Northern Nebraska, is a reservation about twelve miles square on which are located the Santees. These Indians came originally from Minnesota, and were concerned in the terrible New Ulm massacre there. This was years ago. After that bloody outbreak a large number of Indians were imprisoned. While thus incarcerated they were deeply moved by the truths of religion. The long and faithful labors of Drs. Riggs and Williamson bore fruit, and very many were truly converted. These Minnesota Indians were subsequently removed, a portion to the Sisseton Agency, a portion to Flandreau, and a portion to the Santee Agency. At this last-named spot the Indians are practically civilized. They wear the white man's dress; they cultivate farms of their own; they sustain two churches, one Episcopal and one Congregational, the latter having its excellent native pastor and an outlying chapel where the native deacons conduct meetings in turn; they have recently, to the number of fifty, taken up land under the homestead laws and now own them in fee simple. There are three boarding schools on the reservation, one sustained by the American Missionary Association and in the charge of the Rev. A. L. Riggs, another sustained by the Episcopalians,

under the jurisdiction of Bishop Hare, and a third supported by the Government, of which Rev. Charles Seccombe, a Congregationalist, is principal. The work in all these schools is admirable. The children are neat, intelligent, attractive, orderly, and studious, and while not as far advanced nor as quick, will compare favorably with the children of schools among white people. The development of Indian character under these Christianizing influences was remarkably shown in a visit to one of the cottages on the mission. Here dwell one of the native teachers, her mother and grandmother. The aged grandmother in her whole appearance bespoke the wild Indian. Gray and bent with age, she loved best to sit on the floor in a corner, after the fashion of her people. The mother, a comely matron, of perhaps forty-five, was evidently more cultivated, was lady-like in her appearance, and had lines of thoughtfulness on her thin face. The work of civilization had made great advance in her. But the daughter, a young lady of eighteen, well educated, knowing only the ways of civilization, was as thoroughly refined and bright and attractive as the young ladies of our own Christian homes.

At Oahe, fifteen miles west of Pierre, Dakota Territory, is a second mission station, under the charge of the American Missionary Association. Up and down the river, on what is known as the Peoria Bottom, are perhaps a hundred families of Indians, each living on their own homesteads, off reservation limits, cultivating their farms, dwelling in comfortable log-houses, dressed in civilized garb, and showing as much neatness and industry as the average white man. These people are recognized as citizens and are voters. They have a neat chapel, a native pastor, sustain admirable prayer-meetings—a woman's prayer-meeting among them—and live good reputable lives. In this spot and at Santee Agency the Indian is seen at

INDIAN BURYING GROUND.





WIGWAMS AMONG THE SIOUX.

his best. Life and property are respected, the land is fairly tilled, the homes are happy, intelligence is general, and religion is the universal motive-power.

On the west side of the Missouri in Dakota lies the great Sioux Reservation, containing 8,000 Indians at the Pine Ridge Agency, nearly 8,000 at the Rosebud Agency, 1,500 of the Lower Brulé Indians, 3,000 along the Cheyenne River and northward, and nearly 4,000 on the Standing Rock Agency. It was my fortune to visit a number of villages on the Cheyenne, Morrow, and Grand Rivers and at Standing Rock. The Indians at these places are all wild—that is, still wear blankets, breech-cloths, and leggings, feathers and geegaws, do little toward cultivating the land, and are ignorant heathen. A Sabbath in a village on the Cheyenne showed what wild Indians were. The morning opened with two men disguised in buffalo-skins with the heads on, running through the village. They had had a dream, were supposed to be possessed of spirits, and as they chased the villagers all ran from them, affrighted lest some witchcraft be wrought by them. Presently the church-bell rang at the missionary's tent, and fifty Indians came in, gaudy in paints and wampum, ornaments, and dangling queues tied up with mink-skins, the chief wearing a broken-down beaver hat with a faded weed upon it, and the rest supplied with fans of eagles' wings, pipes, and other accompaniments of Indian gentlemen. They listened with occasional grunts of approval during worship, and filed out at the close with a cordial handshake, one remaining, named from his height Touch-the-Clouds, to say that he felt the importance of this new way, and that he wished for himself and his people schools and churches. This was encouraging, but as the evening came on there set up a hideous noise; a dance was in progress, and all night long a relay of three Indians kept up the hideous and monotonous tom-tom of their kettle-drums, while the shrill scream of the women pierced the air.

The next morning were things equally painful. A young Indian woman, with four children to care for, put away by her cruel husband for another wife, came to beg the missionary's influence to secure for her Government rations. A tent hard by was visited, where the family, in accordance with Indian superstitions, were gathering, and had been for a year or two, all sorts of valuable articles for presents in honor of some deceased member of the household, intending by-and-by to distribute all these things, leaving themselves beggared. And last of all, in a neighboring village were seen three men and a boy, clad with a few feathers in their hair, and yellow ochre on their bodies, going through mummeries in the sight of a large company. They were "making mystery," whatever that may be.

At Standing Rock were Sitting Bull and Chief Gall, with their bands. Not many years ago they had been on the war path; they were concerned in the Custer massacre; but now they are in wholesome awe of the Government and dependent on Government favor for daily bread. Consequently they are orderly and peaceable, and though a few years since it would have been dangerous for three unarmed men to pass through their reservations, it was perfectly safe last summer



INDIAN GIRLS AT SANTEE NORMAL TRAINING SCHOOL.



INDIAN IN NATIVE DRESS. FORT BERTHOLD.

for a missionary speaking the Indian language and his friends.

A third class of Indians was found at Fort Berthold. This reservation is a hundred miles north of Bismarck, Dakota Territory, on the east side of the Missouri. There are three small tribes combined in one large village for protection against their ancient enemies the Sioux, namely, the Arickarees, the Mandans, and the Gros Ventres. These Indians have latterly made great advances in civilization. They have 800 acres under cultivation, all looking admirably and well fenced in, and they are taking great pride in their work and asking for more land to cultivate. They have com-

fortable homes, or "lodges," as they are called, made in an octagonal form, of logs completely covered with earth. They are eagerly obtaining from the Government such comforts of civilization as they can—reapers, cooking-stoves, baking-powder, and the like. And yet this people display some of the grossest elements of savagery. Polygamy is common. The disgusting scaffold burials still go on, and the air in the neighborhood of the village is sometimes foul from the adjacent cemetery. Buffalo heads and poles with red streamers, as offerings or invocations to spirits, surmount many of the lodges and bear witness to the heathenism of the people. Many of the men are terribly scarred on the shoulders, breast and arms with the cruel practices of the sun dance. Men and women alike wear the dress of their savage life. There has been as yet little success from schools or church work. Few care for schools, and the attendance at the mission chapel is not large. The fault, however, is not with the devoted missionaries, Rev. C. L. Hall and his helpers of the American Missionary Association, whose faithfulness is unsurpassed, but with bad white men who visit the village. For years these Indians have been brought in contact with some of the worst influences of civilization, and in consequence the women have become gross, the men have lost their sense of honor, and the people are manifestly more degraded and harder to reach than the wild Indians on the Sioux Reservation.

After observation of these three types of Indians, the Christianized, the wild and the polluted, certain conclusions were inevitable.

1. There is a natural nobility in the Indian character. The Indian is debased by heathenism and his wild life, lazy, improvident, filthy, obscene and cruel; and

yet he is well endowed by nature with brains and heart and conscience. He is clear-headed and generous; he is often affectionate in his family-

ily; he is capable of becoming industrious, conscientious, scholarly, and thoroughly consecrated. If his wild life has affected him unfavorably, it has not done him the



same kind of harm that slavery has to the colored man. He is not crushed in spirit and ambition as was the colored slave at the time of the

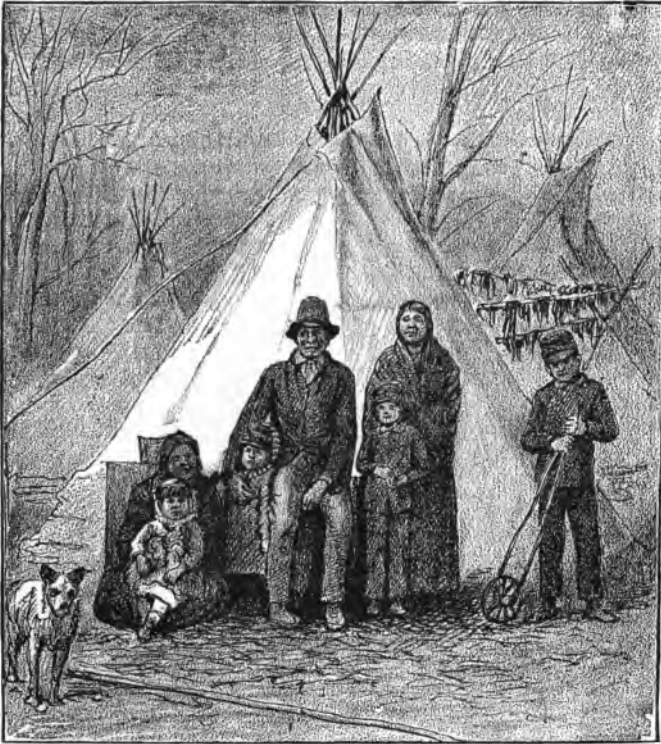
civil war.

2. There, as elsewhere, the gospel proves the most efficient instrumentality. The United States Government is doing a noble work for the elevation of

INDIAN WOMAN AT FORT BERTHOLD.



INDIAN LODGE AT FORT BERTHOLD.



SANTEE INDIANS TEN YEARS AGO.

the race by introducing the agencies of civilization. The Indian agents in Dakota are, as a rule, noble men, vying with the missionaries in endeavors to benefit the race. The Board of Indian Commissioners are deserving of all praise for their great services. The present system of Government management in establishing schools, in encouraging agriculture, in discountenancing savage practices, in stimulating the home-life, is most admirable. But Christian efforts are yet more efficacious. It is where the gospel has sway the longest, or has been the chief influence, that the Indians are the most elevated.

3. It cannot be questioned that we have come to a new stage in Indian affairs. At last there is throughout the country almost complete control of the wild Indians. The day of Indian wars is over. We may very likely never have another. Now that the buffalo has largely disappeared, the Indian is dependent on the Government supplies for food and clothing, unless, like the white man, he resorts to agriculture. In consequence, without any large display of military force, the Indian agents are able to preserve excellent order on the reservations. The Indians feel their dependence and recognize the power of the Government. If fairly treated by the white man they will give us little trouble hereafter. It is easy to see that modifications in their condition, all looking toward civilization, are constantly taking place. They are giving up their Indian dress. It is now rare to find an Indian whose dress is not in some way conformed to the white

man's. They are learning the comforts of civilization through the supplies from Government, and welcome the frame house, the sugar and syrup, the flour and beans, the tools and clothing which come to them from this source. They feel the pressure of the white population crowding upon them from every side. They see their wild life is a thing of the past, and while there are selfish, vicious, superstitious and conservative influences strongly at work against the change, still the change goes on. Their more thoughtful men, perceiving the necessity of the change and recognizing its advantage, are urging the establishment of schools and churches among them. There can

be little doubt that as these processes

eventually cease, the reservation

Indian will come under ordinary

in severalty, will cultivate it

a citizen. Already this is

and the day is not far

prophesy that it is

twenty years—

fluences continue,

be so thorough—

among his

brethren

a sep-

arate

continue the tribal relation will
system will be abandoned, the
laws, he will be assigned land
for his support, and become
true of many Indians,
distant—I venture to
within the next
when, if these in-
the Indian will
ly absorbed
white
that as
arate



he
be lost
and the
question
question no

A word now in
the illustrations ac-
article. An Indian
the first cut. His son
him. His wives and
ed on the ground. The in-
appears in the dress of these
The second cut represents a small
at Fort Berthold. The wigwams in
generally can-
by the Gov-
now used.

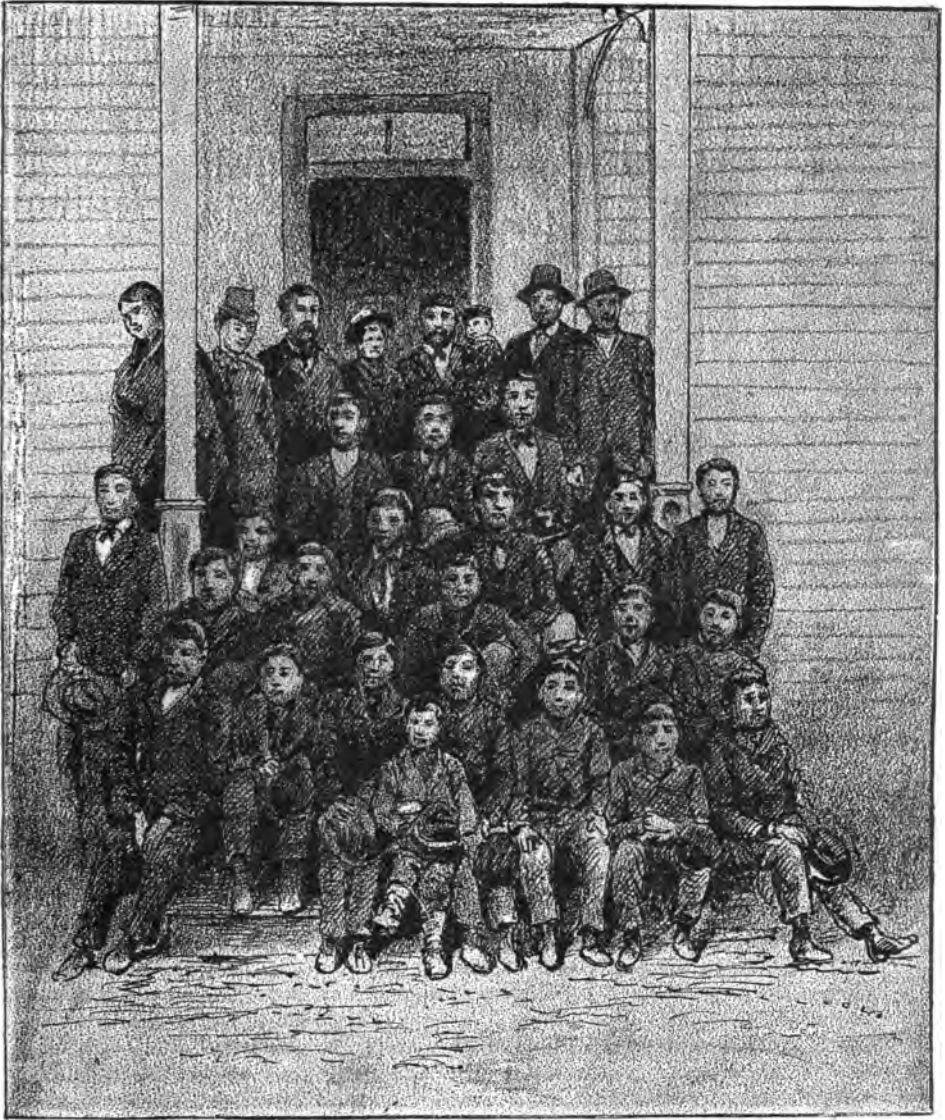
INDIAN IN NATIVE DRESS, FORT BERTHOLD.

will
to sight,
Indian
will be a
more.

explanation of
companying this
chief is prominent in
is on horseback beside
younger children are seat-
fluence of civilization already
people and in their use of cattle.
portion of the large burying-ground
the third cut are mostly of skin, but

was furnished
ernment is
The arrange-

ment of poles and the desolate appearance of the tents scattered here and there are true to life. In the sixth cut the heavy earrings and necklace are of wampum and very valuable. The dress, while cut in Indian fashion, is, like nearly all that the Indians now wear, furnished by the Government. The Indian in the fifth cut wears his hair long and tied up in two queues, with mink-skin pendants. His constant companion, a pipe of red pipe-clay, is in his lap. The lodge in the seventh cut admirably represents the peculiar homes of Fort Berthold Indians.



INDIAN BOYS AT SANTEE NORMAL TRAINING SCHOOL.

It is very large, and sometimes divided into several rooms inside. It is well constructed as a protection against the severe winters of Northern Dakota.

On the top of the lodge an Indian is standing. For many years the Indians of Fort Berthold have been accustomed thus to look out across the Missouri, on the watch, lest their ancient enemies, the Sioux, steal upon them unaware. Beside the Indian may be seen the wicker framework of a "bull boator," skin coracle.



DAUGHTERS OF INDIAN CHIEF "POOR WOLF."

The Indians can seize these in a moment, run with them on their heads to the river, and paddle across the Missouri with ease after a deer or a buffalo. In the foreground is a *travois*, or Indian wagon, made of two poles with a pouch of leather thongs slung between them. A pony rather than a dog ordinarily drags this. Another cut represents the Santee Indian as he was a few years ago. He now lives in a comfortable log-house, or often in a frame house given him by the Government. In the last cut are very good likenesses of two girls who are now at the Normal Training School sustained by the American Missionary Associates at Santee. They are pure-blooded Indians. Their father is a chief at Fort Berthold, who has turned from his wild life to become a regular attendant at church and a thoughtful imitator of the white man's ways.

Two other cuts represent groups of school-children at Santee, all Indians. The artist has not exaggerated the bright and attractive look upon their faces. They come from all parts of Dakota and the Santee Reservation. In the ninth cut is represented an Indian who, with a white man's shirt, retains his native leggings, blanket, necklace and tomahawk.

FORTY-FIVE YEARS IN WASHINGTON TERRITORY.

REV. CUSHING EELLS, D.D.

From August, 1838, to Sept., 1833, a period of more than 45 consecutive years, I was a resident of what is now Oregon and Washington Territory. I spent the greater part of those years in what is included in Washington Territory.

I was employed during the first ten years in mission work under the patronage of the American Board in behalf of the Spokane Indians.

The massacre of Marcus Whitman, M.D., and others in the Walla Walla Valley, Nov., 1847, was followed by war which necessitated the removal in 1848 of all Protestants from the mission field east of the Cascade Mountains. By military proclamation, June, 1848, the country named was declared closed against missionaries. It remained thus eleven years. June, 1859, by military proclamation, the Walla Walla country was declared open for settlement.

In July of that year I, as agent of the A. B. C. F. M., went to Walla Walla to look after their interests. Standing beside the grave of the distinguished patriot and martyr, Dr. Whitman, I purposed to attempt the erection of a monument to his memory in the form of a school of high Christian character. The following Spring, 1860, I commenced work in fulfillment of the plan named. During the next 12 years the execution of that plan was with me all-controlling. In pursuance of said object I recently returned to my native New England.

During my sojourn in Walla Walla from 1860 to 1872 I was favored with opportunities for the measurable prosecution of evangelistic work among the Spokane Indians. In May, 1872, my house at the place formerly occupied by Dr. Whitman was consumed by fire.

My elder son had previously been nominated by the American Missionary Association as Indian agent and confirmed by Government. Previous to his taking charge the Lord's day had been distinguished for the performance of outlandish wickedness. With the new agent there was change of employes. A weekly prayer meeting was appointed and conducted. With a good degree of constancy it has been continued to the present time. A Sunday-school was organized. It is continued with sustained interest.

Soon after the burning of my house in Walla Walla, Agent Eells hastened thither and took his mother to his home. Early the following autumn I joined dear ones at Skokomish. A new departure was named. In pursuance thereof, with the interpreter, a devout Indian, I conducted divine service at the Indian village. It was continued with gratifying results.

In July, 1874, a church composed of whites and Indians was organized. I was chosen pastor. About that time my younger son, Rev. Myron Eells, arrived at Skokomish, with the intention of making a brief stop. To me my early Indian charge, the Spokanes, together with the sparse white settlements in the vicinity, were attractive. I resigned the charge at Skokomish. It was committed to Rev. M. Eells. The seed of the word cast among Spokane Indians did not spring up quickly. It had slow growth, but a rich harvest has been gathered. But I may not enlarge. From my experience and observation the so-called peace policy, when fairly tested, is a success. Connected therewith the ideas and work of the A. M. A. are specially applicable to efforts for the elevation of the Indian. In my judgment the vexed Indian problem may thereby be solved—solved to the mutual profit of our Government and the Indian.

THE CHINESE.

LETTER FROM OAKLAND, CAL.

BY REV. GEO. MOOAR, D. D.

There is little more for me to do in noting down my observation of the work of A. M. A. among the Chinese here than to indorse the statements made by the Rev. Dr. McLean in the April number of this magazine. As far as the school work for the Chinese in the English language is concerned, the honor of beginning it belongs, I think, to Mrs. Elizabeth L. Lynde, now deceased, a member of the First Congregational Church in this city at the time. Her heart, which was singularly alert in behalf of the neglected and unfortunate, set her in the year 1867 to teaching two or three Chinese at her house. These were servants in families. Meantime the boy employed in my own house—since favorably known as our chief helper in missionary work, Jee Gam—was spelling out, by the aid of my little girls and their mother, the mysteries of our English language, and little by little learning the great mystery of godliness. Interest deepened in the two or three who were thus drawn together. So Mrs. Lynde's little class was transferred to our chapel, and soon became a prominent and hopeful department of our Sunday-school. It was a rare pleasure given me to receive, in 1870, the first three Chinamen known as admitted to membership by confession of faith in an English-speaking church in this land.

For several years I had the opportunity of direct participation in this new missionary movement, often taking my place as teacher of the new alphabet and guide to the pronunciation of many unphonetic words. At first there was novelty about it and it was comparatively easy to obtain even the numerous teachers which this work requires. But as the novelty wore off it became more difficult to find and keep volunteers in sufficient numbers. Besides, a demand arose for more than the hour of the Sunday-school service. The eagerness to learn and the increasing acquisition of some called for a more constant and continuous drill. So has come about the system of schools carried on, under the American Missionary Association's appropriations and our California gifts, by the "California Chinese Mission."

I bear glad witness to the large measure of devotion with which this work has been conducted. It is precisely the kind of work to bring out the best qualities of Christian character in those who are responsibly engaged in it. The motives for engaging in it drawn from any other than the purest Christian fountains are few, indeed. The men and women, who, within my knowledge, have given their time and heart to it, have long been among my "evidences of Christianity." To the poor the Gospel has been preached by them. Several of those most interested during the early years, as superintendents or teachers, have been laid aside or have "gone home." But there can be no doubt that the Master has said to them, "Inasmuch as ye did it unto the least of my disciples, ye have done it unto me."

For this is pre-eminently the work which makes its appeal to the few. To sustain it pecuniarily as well as otherwise, must pertain to those who give, hoping for nothing in kind again. Those here who would give, perhaps, to help Africans on the Congo, cannot always be appealed to in behalf of this cause. A worthy Christian friend who has charge of a Sunday-school consulted me about a gift he was interesting his scholars to make to some missionary. Whom could I suggest? It was natural, being on this Pacific sea, to suggest a laborer in northern China. It

was amusing to see how quickly he dropped my suggestion as if it were something very hot. Why, it would not do at all to mention China in that school. It would kill his darling missionary proposition completely. This illustrates not by any means a universal feeling here, but a feeling which is quite too prevalent. And there are many who would help to teach the Mongolians if they were to be taught *where they belong*, who would be almost offended to be asked to help in their education here. So all the more admirable, in the face of public sentiment here, is it that so many noble workers and givers have been found to sustain this work. For is not this, of all others, the enterprise which "takes the gold right out of the country?"

I overheard an intelligent gentleman, a member of Congress, and born in my native Massachusetts, express the duly considered opinion that the Chinese mind is so organized that it cannot be expected to entertain the Christian ideas. It illustrated the sad fact that it takes a long time for even Americans to entertain and be molded by those ideas. This gentleman might easily have found scores of humble servants and laborers of this "unassimilable" race in his own city who had come as truly in the power of Him, who is the Truth, as any of us. For it is the testimony of all who are acquainted with the facts that as large a proportion of those Chinese who take the Christian name "adorn the doctrine" as do those who take that name from among the Caucasian families. Indeed, the proportion may, perhaps, be larger. For what can ordinarily induce a Chinaman to espouse the Christian standing here unless it be the genuine appreciation of Christian truth and the response of his heart to the love of God as shown in the cross of Christ?

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

Our readers will recall an article issued in this department of the April "Missionary" entitled "A Plan with Reasons." We are happy to report that a good many cheering words in approval of the plan have reached us, and not a few of a practical character. We select from the latter the following :

FROM NEW YORK.

—I have received a delightful letter from our teacher at the Santee Agency, and our Committee are much pleased with her account of her work. I have directed our Treasurer to send to your A. M. A. Treasurer the first quarterly payment on account of the \$150 appropriated, and trust it will reach you in due season. Our payments will be made hereafter May 1, Aug. 1 and Nov. 1, as we are dependent on our weekly collections, and hence cannot pay oftener than quarterly.

—Inclosed find \$40 for two shares in support of a missionary teacher, from whom we may receive a monthly letter.

FROM MASSACHUSETTS.

—Inclosed please find \$20. Our Ladies' Benevolent Society wish to take one share in the expense of a lady missionary teacher, from whom we shall enjoy letters, hoping in this way to call out more interest in the work.

—A recent circular from you was read to our ladies by our pastor's wife, to whom it was sent. We have no separate organization for the Am. Miss. Assoc.

but our ladies contribute something to its funds—though probably not enough to take a full share in the support of a teacher. Encouraged by what you say in the circular, we write to ask that we may be included in the list of those to whom monthly letters will be sent, as promised to those who take one or more shares. We are small and few, but the interest is genuine, and we want to increase it. Our contribution goes into the general fund.

FROM MINNESOTA.

—Last week, on a very stormy day, with less than twenty ladies present, the subject of taking shares in the support of a missionary teacher was introduced, and a little over \$40 pledged, to be paid before October. I felt very much encouraged, and shall do all I can to increase the amount, though I am too much of a stranger—having been here but a year—to have any idea what we can raise. You promised us letters from our missionary if we took but one of the \$20 shares; so we shall hope to receive them. After another month I hope to send you word about a much larger pledge.

—Ours is a country church, laboring under the disadvantage of constant depletion of our younger members; the twin cities of St. Paul and Minneapolis are close by, and our broad frontier also attracts strongly. Last year a determined few, by great exertion, raised almost \$100 for division among the Am. Board, A. H. M. S. and A. M. A. The outlook is not encouraging for this year, and, as a regular correspondent might add interest to our small meeting, we voted yesterday to take one share; and should we succeed better than we hope, our rule of division will give you one-third, whatever the amount may be. We need more prayer for warm hearts and the open hand.

FROM OHIO.

—We have been reading "A Plan, with the Reasons," and like it much. We have a class of young girls in our church who ought to be in missionary work. Can you give us a little fuller account of the work? and do you have teachers among the poor white women of the South? Please let us hear soon from you; we want an object to work for. We may not be able to do very much, but would like to do something.

ALABAMA WOMAN'S MISSIONARY ASSOCIATION.

MISS M. K. LUNT.

The annual meeting of the Alabama Woman's Missionary Association was held in the prayer-room of the Congregational church in Montgomery, Monday, March 31. The devotional exercises were conducted by the President of the Association, Mrs. H. S. De Forest, who gave the opening address, welcoming the members of the local societies, now numbering seven.

The reports of the Secretaries and delegates showed an increase of interest, labor, and funds collected, as well as a constant growth in missionary intelligence.

Nearly all the societies have remembered the foreign work and the Indians, in addition to their own needs and people, and have shown a deep interest in the advancement of Christian education.

Mrs. Ragland, the wife of one of the Talladega theologians, read a paper upon Home Influence, the prominent points of which were filial obedience, the important place the wife, mother, and daughter fill in the home, and the importance of training the daughter in domestic duties.

Mrs. Ash, whose husband was an acceptable pastor in one of the A. M. A.

churches, and who not long since was called home, read a paper, giving a comprehensive history of the work of the American Missionary Association in the South, relating incidents connected with the earlier teachings, and showing how the work had broadened, and brought into the ranks the colored people.

Mrs. Andrews, of Talladega, prepared a paper on the "Origin and History of Our Alabama Movement in Woman's Work," read by Miss Partridge, giving a full development of the organization and growth of the society during its seven years' existence, and showing how much greater results are accomplished by organized effort and unity of action, and advising that the relation of this society as an auxiliary to the W. H. M. A. of Boston be severed and become allied to the Woman's Bureau of New York, which has the Southern field under its special care; referring also to the interest, courtesy and sympathy which the Boston society had always shown toward the Alabama branch.

Mrs. O. F. Curtis, of Emerald Grove, Wis., was present, who has two sons in the South as missionaries and one on the foreign field—Rev. W. W. Curtis, of Japan—who addressed the meeting on the condition of the women and girls in that country; what is being done by the missionaries to lead them to Christ; also speaking of the hindrances to the Christian religion.

This interesting meeting could not fail to awaken a deeper interest in the hearts of all present, and we believe that no one left without feeling that she had gained a new impulse to renewed consecration and work for the Master.

SUNDAY-SCHOOL WORK AT TOUGALOO.

MISS JOSEPHINE KELLOGG.

The Sunday-school of this Institution has always—under the present management at least—been considered one of the most important, if not the most important means of grace and spiritual enlightenment. The power of sustained attention and consecutive thought is greatly lacking in all untrained minds; hence the superiority of the hand-to-hand question-and-answer method of the class-room over the sermon as a means of informing the mind and clearing away the rubbish of superstition and the misapprehensions of meaning, derived from the ignorant preachers who have been in many cases the only previous expounders of the word, and resulting also from a very vague and limited understanding of the language of the Bible, the preacher—even the teacher.

It would be impossible for one new to the work to even *grasp* at the distorted images and superstitious misconceptions connected with religious subjects in the minds of the more ignorant colored people without the free interchange of personal conversation. So for years the Sunday-school has been placed at the head of the Sabbath services here, and given the forenoon, the review by the Superintendent occupying the time of a short sermon, with the lesson for the day, already explained and impressed by the several teachers, for its text. Later in the day class prayer-meetings are held, and here young Christians learn to take up the cross of bearing testimony for Christ, and making audible prayer for themselves and others. Many of the scholars feel these meetings to be very valuable.

At the close of the school year a Sunday-school Convention is held, and it is urged as a duty upon all Christian students who go out to teach that they should organize and conduct Sabbath schools in connection with their day schools.

We have recently received two donations of library books, so that we now have enough to go once around, and we loan them out each Sunday. We also gave

ally have papers to distribute, sent us by kind and careful Sunday-school scholars in the North who make their papers do double duty. If some school changing song-books would send our school a hundred or more well-preserved copies of those they lay aside, it would be a gift highly appreciated.

One of our neighbors is a good Mother in Israel, who has always taken a warm interest in this institution in all its departments and appreciated its uplifting influence upon her people. She belongs to one of the branches of the Methodist Church, and felt that she wanted something done for the improvement and revival of interest in the schools of that denomination in the vicinity. Accordingly, she worked up a S. S. Convention among them last Fall, and invited Mr. Pope and some others of us to go and help to make it profitable. We could not get off until after dinner and might as well not have gone at all. Soon after our entrance a young man introduced a resolution that superintendents and teachers be *compelled* to be at their schools at the hour set for opening. One of the preachers rose and said that teachers *could not* be *compelled*, and moved as an amendment that they be *acquired* to come promptly.

Then ensued a long, windy, wordy controversy on "compelling" and "acquiring." Seeing no prospect of a conclusion we withdrew. The good auntie who had invited us followed us out in deep humiliation. I said, we are sorry to go without contributing something to the interest of the meeting, but this is such a waste of time, there is no coming to the point. "That's jus' so, dear," she said, "but that *their* ign'rance. Ign'rance *does* waste time, honey. Ign'rance *can't* come to a *point*." That last sentence struck me as a piece of epigrammatic wisdom.

CHILDREN'S PAGE.

WONG NING'S IDEAS

AS EXPRESSED BY HIMSELF.

[Wong Ning is no imaginary character. He is a real flesh-and-blood Chinese boy, living in San Francisco, and much interested in the new and many sided life going on about him. So we are glad to give you, in his own words, a few of his observations on American life and manners.]

My name is Wong Ning. I born on home China, come to this country when thirteen years old, and been here now seven year.

Little boy have very hard time on home China. Have to get up and go to school at six o'clock—very early that—come home, get breakfast at eight o'clock, and lunch at twelve o'clock; then stay till six o'clock in the day. I no think American boy like that!

Little girl no go to school *at all*! Very funny, that! Have one big house, on home China, where all the girls go every day; learn to sew, make the pretty things, the flowers, the birds, every-

thing! by the needle. Little girl no speak to the boy—no! never! on home China.

On home China every one like the mother very much; give everything to she. If a China boy no like the mother, no work hard for she, no send she everything—Oh! horrible! *very bad*! All the sons marry, bring home the wife to wait on she. Not like the wife so much as the mother, on home China.

The woman—the wife, the mother, the little girl—all work in the house—sew, cook, make the cloth, everything! When they make the dinner or the lunch, set the table very nice, put on everything; then run behind the curtain (no have any door on home China), and then the man—the father, the son, the little boy—all come in, sit down, eat the dinner; eat him all up. Pretty soon, by and by, the woman—the mother, the wife, the little girl—come quiet, lift up

the curtain. If he all gone, can come eat; if no, can not come. *Yes! Sure!*

I go to school at night, learn to read and write; I think English very hard. I been work for the Jew family, the Irish family, and the Spanish family. I think my English get too much funny—so many kinds of language. Now I work for the American family; like it more better.

I been here so long, and go to school so much, that I understand the English more better than China. *Very funny that!* When my cousin, at the wash-house, send me the letter to come take dinner with he, he have to write it in English, and the lady I work for, she laugh very much.

I get one letter this morning. (My American name Charley). Here the letter:

“Mr. Chily, you Please come to Kum Lee this evening to take dinder, because Lee chong go to home China this week. Ah Do and Ah Sing all come in to if soon as you can good by WONG VOO.”

I know plenty stories about on home China. You ever hear about Kong foo-

too?—American call him Confucius—he very great man.

Maybe you like, I tell you one story. He live about two, three thousand year ago, *yes! sure!* He travel every city, teach Chinaman—that very good.

One city he no came—that Canton—one very big place inside three big walls. Kong-foo-too, or Confucius, he come to Canton, and try to come in the gate—very big gate.

One little boy there seven years old. I think that little boy too smart. He making play of a little city, and building three little walls around it, all the same like Canton. He took up too much room, and talk too smart, so that Confucius cannot get in.

He watch him a little while, then he say, “I guess Canton all right; this boy can teach Canton. I go some other place.” *That very bad!* Next year that boy died—*very strange that!* So Canton never get any teaching, not from boy, not from Kong-foo-too. I think not very good for little boy to be too smart.—*St. Nicholas.*

RECEIPTS FOR APRIL, 1884.

MAINE, \$257 77.

Augusta. “J. S.” (5 of which for <i>Indian Work, Hamton N. & A. Inst.</i>) to const., REV. ARTHUR F. SKEELE L. M.	\$30 00
Belfast. Miss A. L. McDowell, for <i>Selma, Ala</i>	1 00
Bluehill. Cong. Ch.	5 00
Brewer. First Cong. Ch. and Soc.	15 00
Camden. R. Bowers, 20; Abner Howe and wife, 3; Jonas Howe, 50c.; Mrs. Myra A. Mansfield, 3.50; E. D. Mansfield, 3.	30 00
Gorham. First Cong. Ch. and Soc.	65 85
Gorham. Sab. Sch., by J. S. Hinckley, for <i>Student Aid, Selma, Ala</i>	26 42
Limington. “A. B.”	2 00
Lyman. Cong. Ch. and Soc.	5 50
Machias. Center St. Cong. Ch.	5 00
Portland. Fourth Cong. Ch. and Soc.	7 00
Saint Albans. Rev. Wm. S. Sewall.	3 00
Scarborough. “A friend in Cong. Ch.”	50 00
South Berwick. Mrs. J. H. Hodgden’s S. S. Class, for <i>Student Aid, Talladega C.</i>	10 00
South Berwick. Ladies of Cong. Ch., Bbl. of C. for <i>Wilmington, N. C.</i>	
Woodfords. —	1 00
Yarmouthville. Rev. A. Loring	1 00
NEW HAMPSHIRE, \$237.16.	
Amherst. Cong. Ch.	5 82

Colebrook. “E. C.”	\$2 00
Hinsdale. Cong. Ch. and Soc.	13 54
Keene. First Cong. Sab. Sch., for <i>Sab. Sch. Work</i>	15 42
Lyndeborough. Cong. Ch. and Soc.	2 50
Marlborough. Cong. Ch. and Soc.	15 40
Mason. Cong. Ch.	6 00
Milford. Willing Workers, for <i>Student Aid, Tougaloo U.</i>	50 00
New Boston. — (30 of which for <i>Cal. Chinese M.</i>)	100 00
New Ipswich. A. N. Townsend	1 00
Northwood. Dea. J. J. Cate, for <i>Student Aid, Fisk U.</i>	1 00
Peterborough. Ladies’ Circle Union Cong. C. for <i>Freight</i>	2 04
Winchester. Cong. Sab. Sch.	22 44

VERMONT, \$716.94.

Cambridge. Mr. and Mrs. M. Safford	38 52
Cambridge. “Friends,” by Mrs. S. P. Wheelock, Box of C., for <i>Tougaloo U.</i> ; “Friend,” 2, for <i>Freight</i>	2 00
Dorset. Women’s H. M. Soc., for <i>Student Aid, Atlanta U.</i>	15 00
Greensborough. Cong. Ch. and Soc.	18 50
Jamaica. Mrs. William Hastings	5 00
Manchester. Miss Ellen Hawley 70, for <i>Student Aid, 25, for repairing Piano, Talladega C.</i>	95 00

Manchester. Rev. and Mrs. A. C. Reed, for Student Aid, Atlanta U.....	\$25 00	Great Barrington. First Cong. Ch.....	\$102 38-
Manchester. A. Hemenway.....	5 00	Great Barrington. Egbert E. Lee, for Student Aid, Atlanta U.....	4 00-
Milton. First Cong. Ch. and Soc.....	14 40	Haverhill. A. P. Nichols, 35, for Stu- dent Aid, 15 for Furnishing Room	
Newport. Cong. Ch. and Soc.....	13 65	Talladega C.; Ladies of W. H. M.	
North Cambridge. "A Friend".....	5 00	Soc., Center Ch., Box of C., for Talla- dega C.....	50 00-
North Ferrisburk. Cyrus W. Wicker.....	10 00	Haverhill. Sab. Sch. of North Cong. Ch., for Student Aid, Fisk U.....	25 00-
Norwich. John Dutton.....	10 00	Haverhill. Sew. Soc. North Cong. Ch., for Freight.....	1 51
Rutland. Cong. Ch. and Soc.....	109 48	Hubbardston. Cong. Ch. and Soc.....	50 00-
Saint Albans. M. A. Stranahan, for Student Aid, Fisk U.....	50 00	Hyde Park. Cong. Ch. and Soc.....	32 50
Salut Johnsbury. North Cong. Ch., 113.25; South Cong. Ch. Sab. Sch., 61.23.....	174 47	Kingston. "A Friend".....	1 00
Springfield. Cong. Ch. M. C. Coll., for Indian M.....	8 69	Lawrence. Lawrence St. Ch., "A friend" Bundle of C., val. 18, for Stu- dent Aid, Fisk U. and 2 for Freight.....	2 00
Stockbridge. Rev. T. S. Hubbard.....	10 00	Lawrence. Bbl. of C. by Mrs. M. E. J. Bean, for Savannah, Ga.....	75 00-
Townshend. "A Friend".....	5 00	Lee. Cong. Sab. Sch.....	72 89
West Brattleborough. Cong. Ch. and Soc.....	10 23	Leicester. First Cong. Ch. and Soc.....	16 00
Williston. W. L. Seymour.....	2 00	Lexington. Hancock Ch. and Soc.....	61 62
	\$626 94	Malden. First Cong. Ch. and Soc.....	
		Marblehead. Hon. J. J. H. Gregory, Bbl. garden seeds, for Talladega C.	
		Medway. Ladies' Benev. Soc., Bbl. of C., val. 25.....	21 71
		Mill River. Cong. Ch. and Soc.....	40 00
		Natick. Cong. Ch. and Soc.....	5 00
		Newburyport. Mrs. L. J. Case, for Stu- dent Aid, Fisk U.....	200 00
		Newton. Elliot Ch. and Soc.....	119 03
		Newton Center. First Cong. Ch. and Soc.....	3 00
		Newton Highlands. James L. Hyde, for Student Aid, Fisk U.....	25 00-
		Newtonville. Mrs. J. W. Hayes.....	10 00
		New Salem. Cong. Ch. and Soc.....	3 80-
		Norfolk. Cong. Ch. and Soc.....	32 89
		North Adams. Cong. Ch.....	309 87
		Northampton. First Cong. Ch., 307.67; Edwards Ch., 92.20.....	25 00-
		Northampton. Edwards Ch. Sab. Sch., for Student Aid, Fisk U.....	20 00
		Northampton. A. L. Williston, 20, for Student Aid, Atlanta U. and Pack- age Indellible Ink, for Talladega C.....	17 50
		Northampton. "A Friend," for Student Aid, Atlanta U.....	50 00
		North Brookfield. First Cong. Ch. and Soc.....	20 00
		Norton. Mrs. F. B. Wheaton, for Stu- dent Aid, Fisk U.....	26 00-
		Oakham. Bbl. of C., by S. F. Fairbanks, for Savannah, Ga.....	20 15
		Orange. Cen. Cong. Ch. and Sab. Sch.....	113 00
		Oxford. First Cong. Ch. and Soc.....	1 00
		Peabody. South Ch. and Soc.....	93 86
		Pittsfield. "A Friend".....	21 54
		Plymouth. Church of the Pilgrimage.....	25 00-
		Rehoboth. Cong. Ch.....	2 05
		Roxbury. Dea. Silas Potter, for Stu- dent Aid, Fisk U.....	15 00
		Salem. Girl's Missionary Soc., of South Ch., for Freight.....	176 76
		Salisbury and Amesbury. Union Evan. Ch.....	100 00-
		Somerville. Franklin St. Ch. and Soc.....	48 00-
		South Abington. "By a Friend," to const. Mrs. SALLY SOULE and Mrs. MERITABLE REED L. Ms.....	71 89
		South Weymouth. Second Cong. Ch. and Soc. ad'l to const. Mrs. EMMA J. SMITH and Mrs. ALICE H. GARDNER L. Ms.....	28 11
		Sunderland. Cong. Ch. and Soc.....	31 86
		Sunderland. Sab. Sch. Classes of Misses Belle Childs and Kittie Arnes, 13.49, and of Mrs. Alice Ball, Misses Cala A. Delano and Mary L. Hubbard, 14.62; for Student Aid, Atlanta U.....	6 50-
		Taunton. First Cong. Ch. and Soc.....	
		Townsend. Cong. Sab. Sch.....	
MASSACHUSETTS, \$6,300.43.			
Adams. Mrs. W. B. Green's Sab. Sch. Class, Cong. Ch.....	10 00		
Amherst. First Cong. Ch.....	25 00		
Amherst. Miss Mary H. Scott, for Read- ing Room, Toulaloo U.....	3 00		
Andover. "A Friend," 1.50, for Student Aid, Talladega, C.; Free Ch. Bbl. of C., for Talladega, Ala., 3 for Freight	4 50		
Athol. Evan. Cong. Ch. and Soc. to const. WM. SHERWOOD, L. M.....	54 39		
Boston. Central Ch. and Soc., 933.81; Old South Ch. and Soc., 429.15; Mrs. D. C. Holden, 50c.....	1,363 48		
Boston. Sab. Sch. of Elliot Ch., 25; Mrs. C. A. Spaulding, 20, for Student Aid, Fisk U.....	45 00		
Boston, Charlestown. Winthrop Ch. and Soc.....	77 84		
Bradford. Mrs. Sarah C. Boyd, for Stu- dent Aid, Atlanta U.....	10 00		
Brookfield. Ladies' Benevolent Soc., Cong. Ch., for Freight.....	2 35		
Cambridge. First Ch., Shepherd Soc. Cambridgeport. Pilgrim Ch. Mon. Con. Coll.....	174 50		
Cambridgeport. Ladies of Prospect St. Sewing Circle, Bbl. of C. and Box of Books, for Kittrell, N. C.....	14 27		
Chelsea. Arthur C. Stone and S. S. Class, First Cong. Ch., 100; Miss Annie P. James, 30, to const. Miss SARAH L. GRANT L. M.; for Student Aid, Atlan- ta U.....	130 00		
Chelsea. Ladies Union Home M. Band, for Lady Missionary, Chattanooga, Tenn.....	60 00		
Concord. Trin. Cong. Ch. and Soc.....	29 68		
Dorchester. Second Cong. Ch. and Soc. East Hampton. First Cong. Sab. Sch., for Student Aid, Straight U.....	109 94		
East Hampton. "Friends," for Oaks, N. C.....	25 00		
East Hampton. First Cong. Ch., for Freight.....	6 00		
East Medway. Bbl. of C. and S. S. Sup- plies, by S. E. Spencer, for Savannah, Ga.....	2 40		
Easton. Cong. Ch. and Soc.....	12 25		
Falmouth. First Cong. Ch. M. C. Coll.....	14 00		
Fall River. Central Cong. Ch.....	250 00		
Florence. Florence Cong. Ch.....	24 50		
Gardner. First Cong. Ch. and Soc.....	13 96		
Gloucester. Evan. Cong. Ch. and Soc.....	25 00		
Goshen. Cong. Ch. and Soc.....	7 00		

Ware, East Cong. Ch. and Soc., 372.75 to const. GEORGE S. HALL, CHAS. H. ALLEN, JR., ALVAN HYDE, SARAH G. HYDE, NELLIE BULLARD and MRS. MARY E. CLEVELAND L. MS; First Cong. Ch. and Soc., 31.78.....	\$404 51
Watertown. Phillips Sew. Circle, Bbl. of C, val. 50., for <i>Tougaloo U.</i>	
Westborough. Ladies' Freedmen's Sew. Circle, Bbl. of C., val. \$43.32, for <i>Talladega C.</i> , 1.50 for <i>Freight</i>	1 50
West Brookfield. Cong. Ch. and Soc.....	33 05
West Gloucester. Cong. Ch. and Soc.....	10 25
West Hampton. Cong. Ch.....	25 00
West Medway. Cong. Ch. and Soc.....	5 00
Westminster. First Cong. Ch. and Soc.....	89 15
West Roxbury. South Evan. Ch. and Soc.....	22 29
Williamstown. First Cong. Ch.....	13 15
Wilmington. Ch. of Christ.....	45 63
Worcester. Piedmont Ch., 320; Union Ch. and Soc., 181.60; Central Ch. and Soc., 85.....	586 60
Yarmouth Port. Ladies' Sew. Cir. of First Cong. Ch. Bbl. of C., for <i>McIntosh, Ga.</i> , 1 for <i>Freight</i>	1 00
By Charles Marsh, Treas. Hampden Benev. Ass'n; Monson Cong. Ch. 20; Cong. Sab. Sch., 10.92, for <i>Fisk U.</i> , and 10.92 for <i>Hampton N. & A. Inst.</i> ; Springfield, South Ch., 45.64; First Ch., 24.38; Westfield, First Ch., 40.....	151 86
	\$6,150 43
LEGACY.	
North Brookfield. Estate of Lydia C. Dodge, by Wm. P. Haskell.....	150 00
	\$6,300 43
RHODE ISLAND, \$27.17.	
Little Compton. Cong. Sab. Sch.....	20 00
Tiverton. Cong. Ch. Sab. Sch.....	7 17
CONNECTICUT, \$3,627.82.	
Bozrah. Cong. Ch., 4.63; Miss Hannah Maples, 5.....	9 63
Bridgeport. First Cong. Ch.....	81 01
Canton Center. Cong. Ch. and Soc.....	7 37
Coventry. Second Cong. Ch.....	34 02
Darien. Cong. Ch.....	33 00
East Hampton. Mrs. Laura Skinner, for <i>Talladega C.</i>	5 00
East Hartland. Cong. Ch.....	17 40
East Haven. Cong. Ch.....	15 00
Enfield. Members of Cong. Ch. for <i>Student Aid, Straight U.</i>	5 00
Farmington. Cong. Ch. (175 of which from Dea. Henry D. Hawley to const. ROBT. MCKEE, ALEXANDER PATTERSON and HERBERT HART L. MS.).....	230 37
Franklin. Cong. Ch.....	9 18
Guilford. Daniel Hand.....	100 00
Hartford. Roland Mather, 1,000; Windsor Av. Cong. Ch., Mrs. Catharine R. Hillyer, 30, to const. Mrs. SUSAN M. STOWE L. M.....	1,030 00
Hartford. Young Ladies' Mission Band, by Minnie Lewis, Box Thread, for <i>Dakota Home</i>	
Harwinton. Cong. Ch.....	51 00
Meriden. Center Cong. Ch.....	50 00
Middletown. First Ch.....	55 76
New Britain. Mrs. Norman Hart.....	14 00
New Canaan. John Erhardt.....	2 50
Mansfield. Second Cong. Ch. and Soc.....	7 14
Mansfield Center. First Cong. Ch.....	10 00
New Haven. First Ch., 200.56; Ch. of the Redeemer, 176; Rev. S. W. Barnum, 10 copies "Romanism as It Is," val. 35; "W. C. S." 2.....	378 56
North Manchester. Second Cong. Ch.....	60 00
Norwich. Park Cong. Ch. and Soc.....	333 77
Poquonock. Cong. Ch.....	63 00
Ridgefield. Sab. Sch. of Cong. Ch., for <i>Student Aid, Fisk U.</i>	10 00
Seymour. Cong. Ch.....	\$15 00
Sherman. Cong. Ch.....	20 00
Southington. "A Friend," for <i>Fort Berthold, Dak.</i>	50 00
South Killingly. Cong. Ch.....	4 00
South Windsor. First Cong. Ch.....	27 27
Thomaston. Cong. Ch.....	70 29
Vernon. Rev. Chas. Redfield.....	5 00
Waterbury. Prof. Wm. M. Aber, for <i>Atlanta U.</i>	10 00
West Stafford. Cong. Ch. and Soc.....	9 00
Whitneyville. Cong. Ch., to const. ELI G. DICKERMAN L. M.....	35 00
Windsor Locks. Cong. Ch.....	77 68
Windsor Locks. Ladies Soc., Bbl. of C., for <i>Tougaloo U.</i>	
	10 00
	\$2,945 95
LEGACIES.	
Danbury. Estate of Mrs. R. B. Fry, by L. D. Brewster, Adm.....	481 87
Eastford. Estate of Royel Warren, by J. D. Barrows, Ex.....	200 00
	\$3,627 82
NEW YORK, \$1,934.74.	
Brooklyn. Ch. of the Pilgrims.....	312 81
Binghamton. Bbl. of C. and S. S. Supplies, by Mrs. A. L. Webster; Mrs. Webster, 5, for <i>Savannah, Ga.</i>	5 00
Cohoes. Mrs. H. S. Gilbert, for <i>Kittrell, N. C.</i>	2 00
City Island. Miss H. M. Hegeman, for <i>Freight</i>	2 00
Essex Co.	75 00
Flushing. Cong. Sab. Sch., for <i>Lady Miss'y</i>	40 00
Franklin. Cong. Ch.....	2 50
Gouverneur. "Thank Offering," for <i>Ken. Mt. Work</i>	5 00
Jamestown. Cong. Ch.....	6 00
Malone. Mrs. M. K. Wead.....	100 00
Millville. Cong. Ch.....	2 10
Munnsville. T. B. Rockwell.....	3 00
New York. Broadway Tab. Ch. (65 of which for <i>Lady Missionaries</i>).....	1,121 24
New York. Sewing Sch. of Bethany Mission, Tabernacle Ch., by Miss M. S. Janes, for <i>Santee Agency, Neb</i>	25 00
New York. Miss E. E. Wynkoop.....	2 00
Norwich. Mrs. C. B. Martin, for <i>Library Fund, Savannah, Ga.</i>	5 00
Nyack. John W. Towt.....	100 00
Orient. Betty M. Wiggins.....	50
Owego. Box of C., for <i>Oaks, N. C.</i>	
Poughkeepsie. Cong. Sab. Sch. Box of Christmas Gifts, for <i>Savannah, Ga.</i>	5 00
Sidney Plains. Cong. Ch.....	
Syracuse. Mrs. Clara C. Clarke, 7.40; Nathan Cobb, 5.....	12 40
Tarrytown. "A Friend".....	40 00
West Salamanca. Rev. Wm. Hall.....	12 09
	\$1,878 64
LEGACY.	
Fort Covington. Estate of Reuben Martin by John S. Parker, Ex.....	56 10
	\$1,934 74
NEW JERSEY, \$60.00.	
Boundbrook. Cong. Sab. Sch.....	15 00
East Orange. Grove St. Cong. Ch.....	35 00
Irlington. Rev. R. S. Underwood.....	5 00
Orange Valley. Cong. Ch., adl.....	5 00
PENNSYLVANIA, \$85.00.	
Canton H. Sheldon.....	10 00
Coudersport. J. S. and M. W. Mann.....	5 00
East Smithfield. Rev. C. H. Phelps.....	5 00
Hermitage. W. F. Stewart.....	5 00
Philadelphia. Thomas W. Price.....	50 00
Philadelphia. Frederick S. Kindall, for <i>Books, Theo. Dept. Talladega C.</i>	10 00

OHIO, \$351.12.	
Akron. Ladies' Home Miss'y Soc. of Cong. Ch (adl).....	\$5 00
Ashtabula. First Cong. Ch.....	30 00
Brooklyn. Cong. Ch.....	12 85
Chagrin Falls. Cong. Ch. Sab. Sch., for Indian M.....	4 25
Chardon. Cong. Ch.....	12 91
Cleveland. First Cong. Ch.....	24 38
Cleveland. Liberty Holden, 10. Dea. Horace Ford, 5. Mrs. E. H. Ladd, 1, for Student Aid, Fisk U.....	16 00
Conneaut. H. E. Pond.....	5 00
Elyria. Mission Bands Cong. Ch.: "Little Helpers," 15 "Opportunity Club," 6, "Golden Links," 4, for Indian Girl, Santee Agency.....	25 00
Four Corners. Cong. Ch.....	2 90
Hudson. Ladies, by Mrs. A. C. Stevens, for Furnishing Reading Room, Straight U.....	6 00
Huntsburg A. E. Millard, 10. Mrs. M. E. Millard, 5.....	15 00
Marysville. Cong. Sab. Sch., for Student Aid, Talladega C.....	21 88
Oberlin. First Cong. Ch.....	35 35
Paddy's Run. Cong. Ch.....	22 00
Sandusky. First Cong. Ch.....	40 50
Tallmadge. Rev. Luther Shaw.....	10 00
Warrensville. Mrs. Mary Walkden, for Chinese M.....	10 00
Youngstown. "Two Friends".....	2 00
	\$301 12

LEGACY.

Cardington. Estate of Wiseman C. Nichols, by Mrs. F. C. Nichols, Ex.....	50 00
	\$351 12

INDIANA, \$12.50.

South Bend. R. Burroughs.....	10 00
Sparta. John Hawksville.....	2 50

ILLINOIS, \$518.68.

Cambridge. Y. P. Miss'y Soc., for Student Aid, Fisk U.....	25 00
Chicago. First Cong. Ch. 85.49; Soc. of Inquiry, Theo. Sem., 5.15; Millard Av. Cong. Ch., 5.....	95 64
Chicago. Ladies' Miss'y Soc. N. E. Cong. Ch., for Lady Miss'y, Mobile, Ala.....	15 20
Chicago. South Cong. Ch., Bbl. of C., for Mobile, Ala.....	
Chenoa. Ladies of Cong. Ch., for Lady Miss'y Mobile, Ala.....	6 75
Galesburg. "A Friend".....	25 00
Gridley. Bbl. of C. and S. S. Supplies, 3 Packages S. S. Work, by Mrs. Geo. Kent, for Savannah, Ga.....	5 00
Homer. Cong. Ch.....	
Lisbon. Bbl. of C. and S. S. Supplies, by Mrs. Lewis Sherrill, for Savannah, Ga.....	50 00
Oak Park. Young Ladies' Mission Circle, for Student Aid, Fisk U.....	9 00
Oak Park. Mr. Packard's S. S. Class, for Student Aid, Talladega C.....	10 00
Rantoul. Mrs. Antrace Pierce.....	25 00
Tonica. Cong. Sab. Sch., for Student Aid, Fisk U.....	
By Mrs. E. F. Williams, for Lady Missionary, Little Rock, Ark.; Chicago, Ladies of South Cong. Ch., 25; Moline, Mission Circle of Cong. Ch., 5; Stirling, Cong. Ch., 10.....	40 00
—, Bbl. of C., for Mobile, Ala.....	
	\$306.59

LEGACY.

Galesburg. Estate of Warren C. Willard, by Prof. T. R. Willard.....	25 04
Pittsfield. Estate of Rev. Wm. Carter, by Wm. C. Carter, Ex.....	187 05
	\$518.68

MISSOURI, \$5,015.00.

Sedalia. First Cong. Ch.....	\$15 00
LEGACY.	
St. Louis. Estate of S. M. Edgell by Geo. S. Edgell, Ex.....	5,000 00
	\$5,015 00

MICHIGAN, \$241.46.

Alamo. Julius Hackley.....	10 00
Clinton. Sab. Sch. of Cong. Ch., for Student Aid, Fisk U.....	17 24
Cooper. Sab. Sch. of Cong. Ch., for Student Aid, Fisk U.....	5 30
Croton. Cong. Ch.....	3 60
Detroit. First Cong. Sab. Sch.....	50 00
Grand Rapids. Park Cong. Sab. Sch., for Rev. J. H. H. Sengstacke.....	50 00
Imlay City. First Cong. Ch. (5.50 of which for Indian M.).....	11 00
Jackson. Mrs. R. M. Bennett.....	1 50
Mount Zion. Cong. Ch., for Indian M.....	1 00
Northport. First Cong. Ch.....	7 56
Royal Oak. By Rev. Richard Vivian, for Indian M.....	2 00
Union. First Cong. Ch.....	53 26
Vermontville. Cong. Ch. (adl).....	29 00

IOWA, \$323.47.

Algona. A. Zahiten.....	10 00
Bear Grove. Ladies of Cong. Ch., for Lady Miss'y, New Orleans, La., by Mrs. O. C. Wane.....	3 10
Big Rock. Cong. Ch.....	10 00
Charles City. First Cong. Ch. and Soc.....	33 00
Creston. Cong. Ch., for Lady Miss'y, New Orleans, La.....	7 02
Des Moines. Ladies of Plym. Cong. Ch., 12.50; "Three Gentlemen," 8; Mrs. A. A., 1; Mrs. M., 1, for Talladega C.....	22 50
Genoa Bluff. H. A. Morse, for Student Aid, Talladega C.....	10 00
Grinnell. Cong. Ch., 13.00, and Sab. Sch., 23.17.....	36 23
Grinnell. Mrs. W. B. Chamberlain, for Student Aid, Straight U.....	20 00
McGregor. Cong. Ch.....	24 26
McGregor. Ladies' Miss'y Soc. Cong. Ch.....	9 91
Ottumwa. "Friends," for Student Aid, Tougaloo U.....	2 50
Tipton. Mrs. J. M. L. Daniels, 1; Mrs. M. D. C., 50c.; S. P. D., 50c.....	2 00
Wilton. Ladies' Miss'y Soc. of Cong. Ch. By Mrs. J. H. Ellsworth, for Lady Missionary, New Orleans, La.: Corning, Ladies Miss'y Soc., 4; Cresco, Ladies, 4.25; Decorah, Ladies of Cong. Ch., 25; Monona, Ladies of Cong. Ch., 1, Mrs. W. S. Potwin, 2; Postville, Ladies, 1; Tabor, Ladies' H. M. Soc., 15.....	52 25
By Mrs. M. G. Phillips, for Lady Missionary, New Orleans, La.: Algona Ladies, 1.50; Grinnell, Ladies, 76.20.....	77 70

WISCONSIN, \$203.50.

Beloit. Eclipse Wind Engine Co., Feed Mill, for Tougaloo U.....	
Eau Claire. Cong. Sab. Sch., for Lady Miss'y, Austin, Tex.....	15 00
Kaukauna. Cong. Ch.....	6 50
Lake Geneva. Y. P. Benev. Soc., for Student Aid, Fisk U.....	35 00
Madison. Ladies of Cong. Ch., for Lady Miss'y, Austin, Texas.....	30 00
Racine. Hon. W. B. Erskine, for Furnishing Parlor, Stone Hall, Straight U.....	100 00
Ripon. Ladies of Cong. Ch., for Lady Miss'y, Austin, Texas.....	16 00
Stoughton. Mrs. E. B. Sewall.....	1 00

MINNESOTA, \$207.01.	
Alexandria. First Cong. Ch.	\$10 00
Freeborn. Cong. Ch.	2 03
Minneapolis. Plymouth Cong. Ch. (8.25 of which from Dea. Cunningham), 34.01; First Cong. Ch., 10.04; Vine Cong. Ch., 7.80	51 85
Minneapolis. By Jay Thompson, for Selma. Ala.	5 00
Rochester. G. H. Swazey	4 97
Rushford. Cong. Ch. (5 of which for Indian M)	7 00
Winona. Cong. Ch.	126 16
KANSAS, \$15.50.	
Manhattan. William Castle, 5; Miss Mary Castle, 5	10 00
Topeka. Tuition	4 50
Wabaunsee. First Ch. of Christ	1 00

NEBRASKA, \$27.30.	
Ashland. Cong. Ch.	6 75
Buda Flat. Cong. Ch.	4 00
Crete. Melinda Bowen	5 00
Lincoln. "K. & C"	5 00
Maineland. Cong. Ch.	1 80
Olive Branch. Cong. Ch.	4 75

ARKANSAS, \$19.00.	
Little Rock. Tuition	19 00

DISTRICT OF COLUMBIA, \$196.00.	
Washington. First Cong. Ch.	181 00
Washington. Lincoln Memorial Ch., 6.67, and Sab. Sch., 2.33; Woman's Aid and Mission Soc., 6.	15 00

KENTUCKY, \$149.25.	
Lexington. Tuition	86 50
Williamsburg. Tuition	62 75

TENNESSEE, \$598.65.	
Chattanooga. First Cong. Ch. and Sab. Sch.	5 00
Grassy Cove. Rev. J. Silsby	4 50
Jonesborough. Tuition	22 30
Knoxville. Second Cong. Ch.	12 00
Memphis. Le Moyne Sch., Tuition	258 90
Nashville. Flak U., Tuition	295 85

NORTH CAROLINA, \$265.60.	
Hillsborough. Tuition	11 50
Kittrell. "Friends," by P. M. Lee	2 25
Whiting. Tuition, 243.85; Cong. Ch., 8.	251 85

SOUTH CAROLINA, \$1,282.65.	
Charleston. Tuition, \$1,267.65; Cong. Ch., 15.	1,282 65

GEORGIA, \$600.45.	
Atlanta. Storrs Sch., Tuition, 230; Rent, 3; First Cong. Ch., 30.	263 00
Macon. Lewis High Sch., Tuition, 164.15; Rent, 2.50; Cong. Ch., 12.	178 65
McIntosh. Tuition	24 00
Savannah. Tuition, 162.80; Cong. Ch., 30.	192 80
Way Cross. H. P. Stewart, for Atlanta U.	2 00

ALABAMA, \$379.80.	
Athens. Tuition	58 50
Mobile. Tuition	188 55
Montgomery. Cong. Ch.	10 00
Selma. Cong. Ch.	4 40
Talladega. Talladega C., Tuition, 108.35; Cong. Ch., 10.	118 35

MISSISSIPPI, \$901.58.	
Edwards. Mrs. Fauny Robinson, for Tougaloo U.	1 00
Hazlehurst. Mr. Cunningham, for Student Aid, Tougaloo U.	3 00

Tougaloo. Tougaloo U., 841.40; Rent, 37.50; Cong. Ch., 18.08	\$897 58
--	----------

LOUISIANA, \$287.00.	
New Orleans. Straight U., Tuition	262 00
New Orleans. Prof. W. J. McMurtry, for Student Aid, Straight U.	25 00

TEXAS, \$286.97.	
Austin. Tillotson C. & N. Inst.	285 47
Austin. Live Oak Sab. Sch., for Bibles ..	1 50

INCOMES, \$18.36.	
Avery Estate for Mendi M.	7 44
Theological Endowment Fund, for Howard U.	10 92
Total for April	\$25,207 78
Total from Oct. 1 to April 30.	\$136,852 79

FOR THE AMERICAN MISSIONARY.	
Subscriptions for April	44 23
Previously acknowledged	540 12
Total	\$584 35

FOR ENDOWMENT FUND.	
Providence. R. I. James Coats, 1,000; John E. Troup, 125; John McAuslan, 125; Miss Caroline Richmond, 50; for Stone Theo. Fund, Howard U.	1,300
Providence, R. I. Estate of A. D. Lockwood, for Stone Theo. Fund, Howard U.	250
Total	\$1,550

H. W. HUBBARD, TREAS.
56 Reade St., N. Y.

SKIN HUMORS

CAN BE CURED BY

GLENN'S SULPHUR SOAP.

SAN FRANCISCO, Feb. 16, 1883.

Mr. C. N. Crittenton:

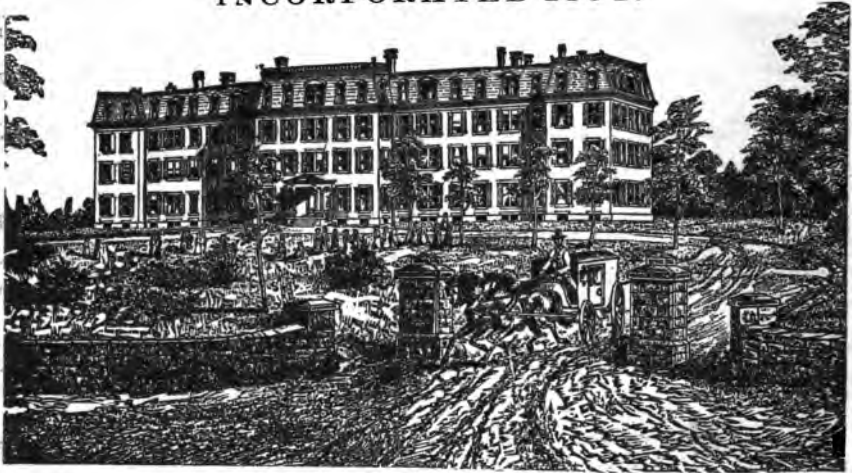
DEAR SIR: I wish to call your attention to the good your Sulphur Soap has done me. For nearly fourteen years I have been troubled with a skin humor resembling salt rheum. I have spent nearly a small fortune for doctors and medicine, but with only temporary relief. I commenced using your "Glenn's Sulphur Soap" nearly two years ago—used it in baths and as a toilet soap daily. My skin is now as clear as an infant's, and no one would be able to tell that I ever had a skin complaint. I would not be without the soap if it cost five times the amount. Yours respectfully, M. H. MORRIS.

LICK HOUSE, San Francisco, Cal.

The above testimonial is indisputable evidence that Glenn's Sulphur Soap will eliminate poisonous Skin Diseases WHEN ALL OTHER MEANS HAVE FAILED. To this fact thousands have testified; and that it will banish lesser afflictions, such as common PIMPLES, ERUPTIONS and SORES, and keep the skin clear and beautiful, is absolutely certain. For this reason ladies whose complexions have been improved by the use of this soap NOW MAKE IT A CONSTANT TOILET APPENDAGE. The genuine always bears the name of C. N. CRITTENTON, 115 Fulton street, New York, sole proprietor. For sale by all druggists or mailed to any address on receipt of 30 cents in stamps, or three cakes for 75 cents.

BRADFORD ACADEMY,

AN INSTITUTION FOR THE HIGHER EDUCATION OF YOUNG WOMEN,
BRADFORD, MASS.
INCORPORATED 1804.



CALENDAR.

The year 1883-84 closes with public anniversary, June 18, 1884.

THE YEAR 1884-85.

FIRST TERM opens....TUESDAY, Sept. 2, 1884.

FIRST TERM closes....WEDNESDAY, Nov. 26, 1884.

SECOND TERM opens....TUESDAY, Dec. 2, 1884.

Recess at Christmas time.

SECOND TERM closes...FRIDAY, Feb. 27, 1885.

THIRD TERM opens....TUESDAY, March 17, 1885.

THIRD TERM closes....WEDNESDAY, June 17, 1885.

The academic year closes on the last Wednesday but one in June, and consists of three terms.

The year 1884-85 will commence on the first Tuesday in September.

EXPENSES.

BOARD, including washing, fuel and lights,	
FIRST TERM.....	\$80.00
BOARD, including washing, fuel and lights,	
SECOND TERM.....	90.00
BOARD, including washing, fuel and lights,	
THIRD TERM.....	90.00
TUITION, including English branches,	
Latin and French, Greek or German,	
and Vocal Music in Classes (\$20 per	
term), for the year.....	60.00

Total expenses for the year.....\$320.00

Special terms to daughters of Clergymen and Missionaries.



PARLOR OF A SUITE.

No extras except the following:

TUITION IN MUSIC AND ART:	
Instruction on Piano, per	
term.....	\$20 to \$40
Use of Piano one hour a	
day, per term....	3.00
Instruction in Art, includ-	
ing Linear and Perspect-	
ive Drawing and Paint-	
ing, according to the	
ability of the pupil, per	
term.....	16.00
Application may be made to Miss	
ANNIE E. JOHNSON, Principal. In	
case of failure after an engagement	
has been made, information should	
be given immediately.	
Inquiries in regard to expenses	
may be made of	

J. D. KINGSBURY,

Treasurer,

BRADFORD, MASS.

JULY, 1884.



CONTENTS

EDITORIAL.	PAGE.	PAGE.
FINANCIAL—ANNUAL MEETING.....	193	TOUGALOO UNIVERSITY, TOUGALOO, MISS. 210
ANNIVERSARIES—PARAGRAPHS.....	194	WILMINGTON, N. C..... 211
PARAGRAPHS—TAKE A COLLECTION.....	195	STORRS SCHOOL, ATLANTA, GA..... 212
EIGHT-BALLOT-BOX LAW.....	196	LEWIS NORMAL INSTITUTE, MACON, GA.. 213
LEWIS NORMAL INSTITUTE, MACON, GA. 197		
BUILDINGS AT MACON, GA. (Cut).....	198	
BENEFACTIONS.....	199	
GENERAL NOTES.....	200	
DANCE AMONG NATIVES OF WEST AFRICA		
(Cut).....	201	
MEETING OF THE A. H. M. S.....	202	
THE SOUTH.		
ANNIVERSARY REPORTS—HOWARD UNI-		
VERSITY, THEO. DEPT.....	205	
FISK UNIVERSITY, NASHVILLE, TENN....	206	
TALLADEGA COLLEGE, TALLADEGA, ALA. 208		
STRAIGHT UNIVERSITY, NEW ORLEANS, LA. 209		
		THE CHINESE.
		ANNIVERSARY EXERCISES..... 214
		CHINESE BOY (Cut)..... 216
		BUREAU OF WOMAN'S WORK.
		LETTER TO THE SECRETARY..... 217
		CHILDREN'S PAGE.
		A STORY OF TITHES..... 218
		CONSTITUTION..... 219
		RECEIPTS..... 220

NEW YORK:
PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION.
Rooms, 56 Reade Street.

Price 50 Cents a Year, in Advance.
Entered at the Post-Office at New York, N. Y., as second-class matter.

THE AMERICAN MISSIONARY ASSOCIATION.

PRESIDENT.

Hon. Wm. B. Washburn, LL.D., Mass.

CORRESPONDING SECRETARY.—REV. M. E. STRIEBY, D. D., 56 Reade Street, N. Y.

ASSISTANT SECRETARY FOR COLLECTION.—REV. JAMES POWELL, 56 Reade Street, N. Y.

TREASURER.—H. W. HUBBARD, Esq., 56 Reade Street, N. Y.

AUDITORS.—WM. A. NASH, W. H. ROGERS.

EXECUTIVE COMMITTEE.

JOHN H. WASHBURN, Chairman; A. P. FOSTER, Secretary; LYMAN ABBOTT, A. S. BARNES, J. R. DANFORTH, CLINTON B. FISK, S. B. HALLIDAY, EDWARD HAWES, SAMUEL HOLMES, CHARLES A. HULL, SAMUEL S. MARPLES, CHARLES L. MEAD, S. H. VIRGIN, WM. H. WARD, J. L. WITHROW.

DISTRICT SECRETARIES.

Rev. C. L. WOODWORTH, D.D., Boston. Rev. G. D. PIKE, D.D., Hartford.

REV. CHARLES W. SHELTON, Chicago.

COMMUNICATIONS

relating to the work of the Association may be addressed to the Corresponding Secretary; those relating to the collecting fields, to the District Secretaries; letters for the Editor of the "American Missionary," to Rev. G. D. Pike, D. D., at the New York Office; letters for the Bureau of Woman's Work, to Miss D. E. Emerson, at the New York Office.

DONATIONS AND SUBSCRIPTIONS

may be sent to H. W. Hubbard, Treasurer, 56 Reade Street, New York, or, when more convenient, to either of the Branch Offices, 21 Congregational House, Boston, Mass., or 112 West Washington Street, Chicago, Ill. A payment of thirty dollars at one time constitutes a Life Member.

FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of ——— dollars, in trust, to pay the same in ——— days after my decease to the person who, when the same is payable, shall act as Treasurer of the 'American Missionary Association,' of New York City, to be applied, under the direction of the Executive Committee of the Association, to its charitable uses and purposes." The Will should be attested by three witnesses.

SKIN HUMORS

CAN BE CURED BY

GLENN'S SULPHUR SOAP.

SAN FRANCISCO, Feb. 16, 1883.

Mr. C. N. Crittenton:

DEAR Sir: I wish to call your attention to the good your Sulphur Soap has done me. For nearly fourteen years I have been troubled with a skin humor resembling salt rheum. I have spent nearly a small fortune for doctors and medicine, but with only temporary relief. I commenced using your "Glenn's Sulphur Soap" nearly two years ago—used it in baths and as a toilet soap daily. My skin is now as clear as an infant's, and no one would be able to tell that I ever had a skin complaint. I would not be without the soap if it cost five times the amount. Yours respectfully, M. H. MORRIS.

Lick House, San Francisco, Cal.

The above testimony is indisputable evidence that Glenn's Sulphur Soap will eliminate poisonous Skin Diseases WHEN ALL OTHER MEANS HAVE FAILED. To this fact thousands have testified; and that it will banish lesser afflictions, such as common PIMPLES, ERUPTIONS and SORES, and keep the skin clear and beautiful, is absolutely certain. For this reason ladies whose complexions have been improved by the use of this soap NOW MAKE IT A CONSTANT TOILET APPENDAGE. The genuine always bears the name of C. N. CRITTENTON, 115 Fulton street, New York, sole proprietor. For sale by all druggists or mailed to any address on receipt of 30 cents in stamps, or three cakes for 75 cents.



HORSFORD'S

ACID PHOSPHATE.

(LIQUID.)

FOR DYSPEPSIA, MENTAL AND PHYSICAL EXHAUSTION, NERVOUSNESS, DIMINISHED VITALITY, URINARY DIFFICULTIES, ETC.

PREPARED ACCORDING TO THE DIRECTION OF

Prof. E. N. Horsford, of Cambridge, Mass.

There seems to be no difference of opinion in high medical authority of the value of phosphoric acid, and no preparation has ever been offered to the public which seems to so happily meet the general want as this.

It is not nauseous, but agreeable to the taste.

No danger can attend its use.

Its action will harmonize with such stimulants as are necessary to take.

It makes a delicious drink with water and sugar only.

Prices reasonable. Pamphlet giving further particulars mailed free on application.

MANUFACTURED BY THE

RUMFORD CHEMICAL WORKS,

Providence, R. I.,

AND FOR SALE BY ALL DRUGGISTS.

THE AMERICAN MISSIONARY.

VOL. XXXVIII.

JULY, 1884.

No. 7.

American Missionary Association.

During the eight months of the fiscal year closing May 31, our receipts from collections and donations have amounted to \$132,507.66. The collections and donations for the same months last year were \$131,334.37, showing an increase for this year of \$1,173.29. The legacies for these months last year were \$47,550.24, while for this year they have been \$21,710.40, a decrease of \$25,839.84. The total receipts thus far this year in collections, donations and legacies have been \$154,218.06, against \$178,884.61 for the same period—a decrease of \$24,666.55. These figures tell their own story. We appeal to all friends of missions to aid us in our efforts to maintain our work and to close the year without debt.

On invitation of the Congregational churches of Salem, Massachusetts, the American Missionary Association will hold its Thirty-eighth Annual Meeting in that city in October. Further particulars will be given to the public at an early day.

On another page will be found a report of the Committee of the American Home Missionary Society, at its annual meeting held recently in Saratoga, on the relations of that society to the A. M. A. This report was unanimously accepted and approved and its recommendations adopted. As the whole subject is now referred to the Executive Committees of the two societies, it is hoped that a conclusion will be reached satisfactory to all parties concerned.

SCHOOL ANNIVERSARIES.

To those immediately interested the anniversary of any institution is regarded as a notable event. This is more especially true, however, of schools like ours for the poorer people, where membership is appreciated as an estimable privilege. We report in these pages the closing exercises

of eight such schools. To these reports, those of other institutions, whose anniversaries occur too late for this number, will be added in our next issue. The reader who has kept watch of these occasions for a score of years, and there are many such readers, will have observed a steady development. While the central idea, that of the establishment of pure Christianity, has been the same, the work for that end has taken shape in obedience to the laws for a healthy growth. The schools for teaching the alphabet indiscriminately to persons of all ages and conditions have for the most part been superseded by those for the education of such as may devote themselves to the leading vocations of life, especially to teaching and to the ministrations of the gospel. These schools are more expensive and more profitable. Not unfrequently the young men who graduate after a full course, open self-sustaining normal schools, publish newspapers, preach as occasion may offer, performing one or all of these offices, and illustrating thereby the special advantages of the training they have received.

At some of the anniversaries, former graduates appear on the programme, affording teachers and pupils alike opportunity for measurement of their success in the world's work, and yielding powerful incentives for future efforts in behalf of education. No accurate estimate can be made of the wide influence our schools exert, especially in the promulgation of right principles. Every one of them is a centre from which a pure light radiates. Every graduate is a torch-bearer flaming this light over the land. If our teachers can be sustained in the field, toiling in righteousness; if their numbers can be multiplied to meet the demand; if the churches will make it possible for us to extend our facilities adequately, the victory of right principles South will be speedy, and North and South will become lovingly and efficiently united in work for the world's redemption. Each year exhibits more of encouragement in this direction, while every anniversary season with its rich product of graduates gladdens and allures the devoted workers.

THE story which we publish for the children at the close of this *Missionary* is quite well suited for middle-aged and elderly people, and not without rare suggestions. Had it not been for the fitting words and prayer of the canal boat captain, the gifts of money by the afterward millionaire would doubtless have been wanting in frequency and amount.

We are glad to note that in the current number of "The Continent" a very able article on Industrial Education in the South is printed from the pen of Dr. Magoun, President of Iowa College. As is the custom of the doctor, he thinks comprehensively and writes vigorously. We commend the article to our readers.

Congregational Day, Anniversary Week, was observed in Tremont Temple, Boston, May 28th. The American Missionary Association had the closing hour of the forenoon session. By reason of pressure of time Secretary Woodworth omitted presentation of statistics of the work. A very interesting address was made by Rev. Geo. R. Grover, of Nashua, N. H. Secretary Powell, of New York, followed with remarks. Our present issue is so crowded that we are compelled to omit reports of these addresses.

The Educational Bill in Congress still "hangs fire." This we greatly regret when we think of the dense illiteracy in the South and of the absolute need of the resources of the whole nation to meet it. But we wish to remind our readers that if the bill should pass, it will in no sense diminish the work of this Association or its need of funds—nay, it will only increase our great opportunity for preparing teachers and ministers of the Gospel and of extending the advantages of a higher Christian education to the illiterate masses in the South of both races, who need to be prepared for their great duties in life.

THE great Methodist Church has fairly and squarely placed itself on the platform of the Gospel in reference to the caste question. By a strong majority, the recent Quadrennial Conference voted that its mission churches and schools at the South should keep open doors and Christian welcome for all seeking admission, irrespective of color. None the less glad are we to chronicle this vote of the Conference, from the fact that its passage was ably advocated by so prominent a democrat as Ex-Governor Pattison, of Pennsylvania.

When a British ship-of-war passes Gibraltar, it is the custom to fire a salute, in order to let the world know that the old power which reduced the fortress still lives.

We salute the Gospel flag as it triumphantly floats over the fortress of prejudice, in recognition of the fact that the old power which, in years gone by captured the Roman Empire, broke down the walls of partition between races, and proclaimed the brotherhood of man, still lives.

TAKE A COLLECTION.

The impulse of the returned missionary who, when asked to offer prayer, hesitated until he could make a donation, is not emptied of its significance. Prayers for missions unsupported by alms go single-winged. No amount of exhortation, or information as to that, can supply the deficiency. He who runs may read the power of a deed. "Let us not love in word, neither in tongue, but in deed and in truth." Promoters of missionary meetings who content themselves with singing, talking and

prayer are much like husbandmen who sow and till, and then leave the crop for the birds to harvest. What is developed by the zeal and inspiration of a missionary meeting should be utilized directly. If the gift be but a meager installment of what may follow, it is such earnest of it as will keep Heaven's door open.

Why did you not take a collection? is the question we have often heard asked. Some were disappointed. They felt the service was incomplete. They could not see how the omission accorded with utter sincerity. To them the meeting did not mean business, at least pressing business. To such people the collection is the finishing stroke. They are practical people, akin in their feelings to the missionary himself. Should not a collection be more frequently a part of the programme in all gatherings for the aggressive work of the Master's kingdom?

EIGHT-BALLOT-BOX LAW.

The following letter which we find in a recent issue of the *Charleston S. C. News and Courier* will show our readers that the education of the Negro meets with opposition at the South. We are glad to bear witness to a steady advance in public sentiment in favor of popular education, but there is yet much land to be possessed. However, read the letter.

To the Editor of the News and Courier: There is one bearing of the education of the negro that to many presents no little difficulty, viz., the necessary connection between negro education and the Eight-Box Election law. Perhaps you can remove this difficulty. The following seem to be settled facts:

Our State must be ruled by the white people; peaceably if we can, forcibly if we must. Self-preservation is the first law of nature, and we can never again submit to the dominion of the negroes. We know too well what this means.

If the negroes are all permitted to vote they are sufficiently numerous in many counties, and probably in the State, to control the elections. This can be prevented, either illegally, by violence or fraud, or legally, by property and educational qualifications.

Now the Eight-Box law is such an educational qualification, and a successful one as far as the majority of the negroes is concerned. Therefore, one result of the education of the negro at the public expense is to destroy this safeguard, and finally force us to resort to fraud or violence if we are to maintain our supremacy. This is not so much a question of politics as of race.

Is such a policy anything less than our turning the grindstones for the negroes to whet their knives to cut our throats? Are we not with a vengeance sowing the wind to reap the whirlwind?

If the above are facts, are not politicians who advocate such a course advocating a suicidal policy? Are they not facts? Respectfully,

J. H. W.

An able editorial follows, in which the points are made in reply that the object of education is to improve the colored people and qualify them to

exercise wisely their privilege as voters; that this education will be so slow there will be opportunity for the education of the colored people in other modes than the education given in schools; that while it is true the State must be ruled by the whites, it must not be by the white people alone; that the negro vote is dangerous in proportion to its ignorance; and that the real danger of the subversion of white influences in the State Government is through a consolidation of the colored vote by just such opposition to popular education as is indicated in the above letter.

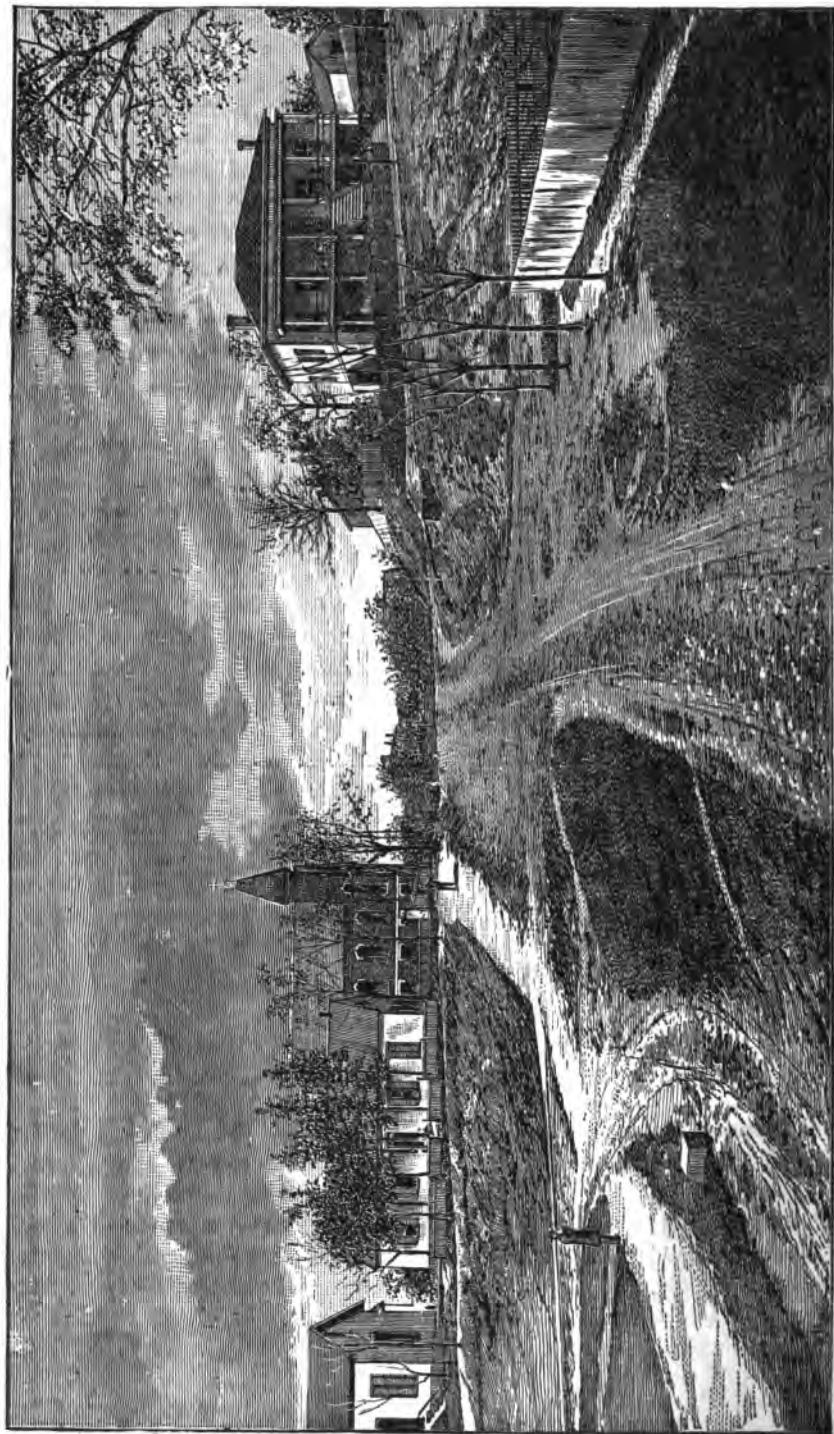
It should be further explained that the Eight-Box law referred to requires that at elections each ballot must be put in a designated box, appropriately labelled, and in no other. Of course, a voter who cannot read does not know in which box to deposit the ballot. In the wrong box the ballot does not count. This cuts off a majority of the negro voters, and that is the object of the law.

J. H. W. is certainly to be pitied. His letter, in style and statement, shows him to be a man of intelligence. He evidently grasps the situation. He indorses the legal fraud that prevents the counting of the negro vote and condemns negro education because that would do away with the fraud. Take it all in all he is in a bad fix. Educate the negro, and according to his own showing the negro must vote, and that means ruin. Leave the negro uneducated, and, according to the very excellent editorial, which comments upon the letter, that means ruin. Ruin to right of him; ruin to left of him; ruin in front of him opens and threatens. He is most assuredly worthy of pity. He is in the condition of the colored worshipper whose pastor in his preaching had only a gospel of despair. "Brethering," cried the preacher, "dar am only two ways what lead froo dis life, and one of dem leads to destruction and de oder to damnation." "If dat am so," responded the worshipper, "Dis yar negro takes to de woods."

Our advice to J. H. W. is that he take to the woods. It would be a great blessing to the country if all like him would take to the woods. There is no place for them in the heart and thoughts and life of the nineteenth century. They belong to a past age.

LEWIS NORMAL INSTITUTE, MACON, GA.

The first teachers for colored people went to Macon in the fall of 1865. The school was held sometimes in a church building, sometimes in a barn, and sometimes in a rented house. In 1868 the first permanent school building was erected on the present site, and the school was named after Gen. John R. Lewis, then Commissioner of Education for the Freedmen's Bureau in Georgia, and afterwards State Superintendent of Schools. It was a large two-story building with eight rooms, capable of accommodating five hundred pupils, and great were the rejoicings of the colored



LEWIS NORMAL INSTITUTE, MACON, GA.

people over their new "college," as it was called. A commodious church building and a parsonage were also erected in the same inclosure. In the winter of 1876, all these buildings were burned by incendiarism. As at this time the city had established free public schools, the American Missionary Association rebuilt on a smaller scale a brick building, erected under the supervision of Prof. T. N. Chase, of Atlanta, at a cost of \$5,000. This is the church building shown in the picture, having two school-rooms in the basement, which for several years accommodated the whole school in its then reduced state. But as it rapidly grew, there came urgent necessity for a new building, as often there were two or three classes reciting at once in the same room. In the summer of 1882, the second building was erected under supervision of the missionary, Rev. S. E. Lathrop, at a cost of \$1,400, having rooms for the primary and intermediate departments, each 28 by 31 feet, with a hall between, six feet wide. The third and smaller building (shown at the extreme left), was put up in 1883, for a library building, 24 by 26 feet. It cost about \$400, and was paid for by donations from individuals in many States, including \$200 given by 136 persons in the city of Macon. It is a neat, tasty building, well lighted by six large windows, and built of Georgia pine, like the other school building. It now contains 4,500 volumes, donated by more than 400 people in 26 different States of the Union, and is doing an excellent educational work. The basement is fitted up as a wood-working shop, in which the school-boys are taught the use of carpenter's tools, by Mr. A. J. Burger, an experienced Northern mechanic. The tools were donated by a number of individuals and Sunday-schools, mainly from Wisconsin, and this industrial experiment is very satisfactory.

The "Teachers' Home" stands at the right of the picture, on high ground, overlooking the school and the whole business part of the city. It was an old-fashioned Southern mansion, built in 1858, and purchased by the American Missionary Association in 1879. It contains in the upper story two rooms 20 feet square, and three rooms each 13 by 20 feet, with a central hall ten feet wide. In the basement are rooms for kitchen, dining-room, store-room, etc. It is a pleasant and airy building, "beautiful for situation," commanding a view of six or eight miles from its eastern windows, furnishing a delightful home for the hard-working teachers.

BENEFACTIONS.

Western Reserve College is to have a new building, to cost about \$125,000, which has been pledged for the purpose by a person whose name is withheld from the public.

Over \$10,000 has been subscribed for rebuilding the Academy at New Paltz, N. Y. Mr. Lambert Jenkins and wife have contributed \$1,000, and Mrs. Jackson L. Schultz, of New York, \$500 for this object.

The University of the City of New York has received a gift of \$25,000 from a friend of the institution, who desires that his name be withheld.

Hon. Frederick Billings, of Woodstock, Vt., has given to Rev. Cushing Eells, D. D., of Washington Territory, \$1,000 for Whitman College at Walla Walla.

A. D. German, of Albany, N. Y., has given \$250,000 to endow a professorship of natural theology in Williams College, as a memorial of his deceased son.

Mr. Loftis Wood, of Brooklyn, N. Y., willed \$10,000 to the Industrial School of the Eastern District of that city.

Oberlin College is to have a new building, the gift of Rev. C. V. Spear, costing about \$25,000, for the uses of its library of twenty thousand volumes.

Endowments for schools are needful, primarily because of the inability of the young to make adequate provision for their higher education. In our country, at present, this inability is, without question, most manifest among the illiterate millions at the South. Most institutions of learning, however, in this locality are without endowments.

GENERAL NOTES.

THE INDIANS.

—Mr. Joseph H. Steer, of the Manual Training Department of Washington University, has been introducing the methods of the St. Louis Manual Training School, at the Santee Agency. Blacksmithing and carpenter work are among the chief features of the school.

—Rubens, a Nez Perces Indian who had saved \$1,600 while acting as guide for Gen. O. O. Howard, is said to have expended the entire amount for the removal of thirty of his own tribe to the healthy section of country in Idaho from which they, with about two hundred and fifty others, had been taken. These people had a few years previously been transferred by the Government to a deadly locality in the Indian Territory.

—Helen Jackson (H. H.), acting in conference with Abbot Kinney as special agent, made report to the Commissioner of Indian Affairs recommending more schools and expressing the judgment that only women teachers be employed in isolated Indian villages. The reason given for the latter was that women have more courage and the kind of self-denial required for the undertakings of such life. They go familiarly into the homes, educating the parents as well as the children, and in this way exert an invaluable influence, outside of their schoolrooms, such as it is not in the power of any man to exert, however devout and earnest he may be.

AFRICA.

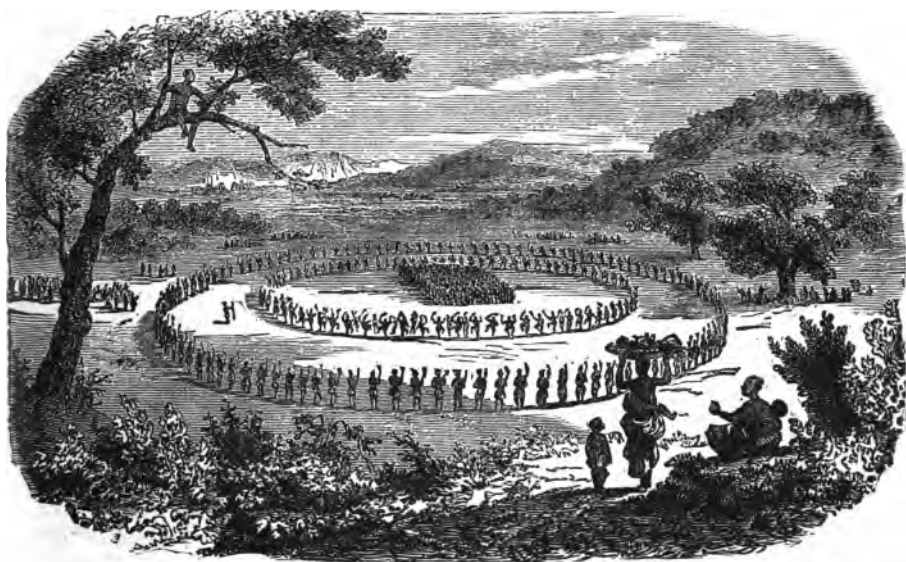
—A society of exploration in Africa has been organized at Genoa through the endeavors of Manfred Camperio, which will join its efforts to that of Milan.

—The Portuguese government has presented a project from the King authorizing the placing under contract of a railroad from St. Paul de Loanda to Ambaca.

—Eraldo Daffene returning to Europe after a long absence in the provinces of equatorial Egypt, where he has made rich zoölogical collections, proposes to go to Choa and Kaffa. The Italian Geographical Society grants him its support and a subsidy of 1,000 francs.

—On the 10th of March a meeting was held at Turin, in which Mr. C. C. Benzi set forth the project of creating stations for Italian commerce at Assab, in the Aoussa, in the Choa and in Abyssinia. A committee has been named to secure the means for carrying out this project, approved by the Assembly.

—According to a letter from Dr. Sims to the *Regions Beyond*,¹ the Arabs, whose presence at the confluence of the Arououimi and the Congo has been reported by Stanley, in his last exploration of the river beyond the Equator, have come as far as Stanley Pool, having slaves with them.



DANCE AMONG THE NATIVES OF WEST AFRICA.

THE CHINESE.

—The Hong Kong Mission, recently founded by the American Board, received spontaneous gifts from the Chinese in California of \$303.75 during the first year of its existence. The largest amount received from one person was \$25, a month's wages.

—Eight Chinese women, who had been under instruction in South China, after their second year of training set about the work of teaching the Bible to their own countrywomen. Their success was very encouraging to the missionaries having the work in charge, indicating its self-propagating character.

—Through the intervention of Hon. C. S. Holcomb, U. S. Sec. of Legation at Peking, the Chinese Government has paid over \$4,500 to the Presbyterian mission at Chinan Foo in consequence of the annoyance for three or four years by the local authorities, who seized a chapel, costing \$5,000, the gift of Rev. J. S. McIlvaine.

—About nine hundred Chinamen varying in age from twelve to thirty recently assembled in the Broadway Tabernacle, New York, and took part in the first anniversary entertainment connected with the churches of New York and Brooklyn under the auspices of the Chinese Sunday-school Union. About two thousand five-hundred people were present. The Chinese Consul, Au Yang Ming, entered late in the evening, amidst tumultuous applause. Addresses were made, hymns were sung, and reports of schools given, the meeting closing with prayer offered by Yu Sing. The crowd was so great that hundreds were unable to gain admittance.

MEETING OF THE A. H. M. S.

REPORT ON DENOMINATIONAL WORK IN THE SOUTH.

Your committee, appointed one year ago to consider the relation of the American Home Missionary Society and the American Missionary Association in reference to our denominational work in the South, would submit the following report:

At a meeting of the A. M. A. held in Brooklyn, N. Y., October last, your committee announced that they had been appointed to confer with a committee of the same number from the A. M. A., should such committee be appointed, regarding the work of these two societies in the South. By unanimous vote a committee of five was appointed, consisting of President S. C. Bartlett, D. D., Revs. J. L. Withrow, D. D., Washington Gladden, D. D., D. O. Mears, D. D., and W. H. Ward, D. D.

As many members of these two committees as were present in Brooklyn, November 1st, organized the joint committee and adjourned to meet in Springfield, Mass., December 11th. This joint committee met according to adjournment—all being present except Dr. Goodell, whose place was filled by S. B. Capen, under appointment of the officers of the A. H. M. S. There were present also by invitation of the committee Sec. Strieby, of the A. M. A. and Sec. Barrows, of the A. H. M. S. These secretaries gave a frank and full statement of their views of the case; and the committee, after careful and prayerful deliberation, unanimously adopted the following recommendations:

Consulting the principle of comity between the two missionary societies, the A. H. M. S., and the A. M. A., and that traditional policy of Congregationalists which ignores class and color lines, and also in view of the present relative positions and strength of the two Societies, we, the joint committee, give it as our judgment:

1. That, as heretofore, the principal work of the A. H. M. S. should be in the West, and that the principal work of the A. M. A. should be in the South.

2. Whatever new work may be called for in any new locality should be under the charge of the Society already occupying the ground. No exception to this rule should be allowed unless it be by agreement between the two Societies.

3. Concerning any work already established by either Society we would recommend that if either comity, economy, or efficiency will be advanced by it, such transfer of the work should be made as shall bring the work of the Societies into harmony with the preceding recommendation.

4. We would recommend to the two Societies to consider the practicability of using a common superintendent in those portions of the field where an economical and efficient administration will be secured by it.

These resolutions were published in all our denominational papers, and have now for six months been before the constituencies of the two Societies for their consideration.

Your committee would enter here into no argument in favor of the above recommendations; nor would they make explanation of the same, as they believe their meaning and intent are perfectly plain. They, however, deem it wise to state the principles which were involved in the discussion, and which led to the result.

It was agreed:

1st. That both Societies are important and essential for the present, and likely to be for a long time to come, in the missionary work of our denomination.

2d. That there should be no jealousy or unchristian rivalry between these two Societies; that they should work in harmony for the same ends, each aiding the other by sympathy and hearty co-operation; that for either Society to act independently of the other, or refuse to act in harmonious co-operation, would be to cripple our resources and work disorder in our denomination; that the principles, aims and ends—and, to a large extent, the constituencies of both Societies being the same, mutual understanding and mutual action are essential.

3d. That neither Society in any wise should recognize or countenance caste or color lines; that each in all its work, whether in schools or churches, should proceed on a basis so catholic as to include, on equal terms, all classes that can be reached; and that all missionary work in the South and elsewhere should be carried on in such a way as not to intensify or perpetuate class or race prejudices.

These principles were felt to be Scriptural and in harmony with the genius of our denomination.

In our discussion of the adjustment of the work of these two Societies, no division on the basis of caste or color lines was even suggested by any member of either committee, or by any officer of either Society; and we are confident that any such basis would be repudiated by all the churches of our denomination.

A geographical line was suggested; but this was discarded because both Societies are already in the same field, and each has work to do that cannot be as well done by the other.

A division between educational work and the planting of churches was suggested; but this was discarded, not only, nor chiefly, because it was clear that such a division would not be acceptable to either the officers or the constituency of the A. M. A.; but because it was equally clear to the entire committee—including some who before were doubtful on this point—that the A. M. A.

could not separate its school from its church work. They are practically and necessarily one work. The school is needed for the church, and the church for the school.

If then both Societies are essential; if they must work in harmony; if neither should countenance the semblance of caste or color line; and if both Societies are in the same field, giving aid as they are called upon and are able—how shall the work be adjusted and economically and efficiently carried on?

The resolutions agreed upon by the committee of conference at Springfield are our answer to this question.

In our judgment the principal work of the American Home Missionary Society is church planting in the new regions of the West and Southwest, and along the lines of immigration, where churches are so greatly needed and educational facilities are substantially furnished by the State, and where such vast tides of population are pouring in, taxing to the utmost the energies and resources of our Christian churches; the principal work of the American Missionary Association is educational, in the Southern States, where emancipation has left so large an illiterate population unprovided with schools by the State; where that Society has wrought so self-sacrificingly and so efficiently, and where it has such hold on the hearts of the people whom we would reach.

Hence recommendation first.

Again, your committee saw that the A. H. M. S. has an important work in some of the Southern States which can be carried on more successfully by that Society than by any other; that the A. M. A. is doing an educational and evangelical work among the Indians of the West and the Chinese of the Pacific coast for which it is especially qualified, both by its organization and its experience; that there may arise cases where both Societies can work advantageously in the same local field; that these cases must, however, be exceptional and always require previous consultation and mutual agreement, in order to prevent possible collision, thus awakening prejudice, both among the people sustaining our great Home Missionary Societies and the people receiving aid therefrom.

Hence recommendation second.

Again, in looking over the field, your committee thought possibly there were local enterprises under the care of each society, which could be safely and wisely surrendered to the other; thus at once promoting economy and affording a practical demonstration that all our churches and all our missionary societies are in sympathy alike with all classes and conditions.

Hence recommendation third.

Your committee further thought that the work of both Societies, in certain portions of the field, might possibly be with prudence and safety under the general direction of one man; that such an arrangement would prove these two Societies to be in sympathy and co-operation; would serve to allay prejudice; would harmonize the interests of both; and would also be an economical arrangement.

Hence recommendation fourth.

It will be seen by this report that in the mind of the committee no thought obtained of laying down rules for our Secretaries or our Executive Boards; that in our judgment the officers of these two Societies are the proper persons to pass upon enterprises to be transferred and enterprises to be inaugurated; that conference between these officers should be had from time to time regarding the work of both Societies, and that these conferences should be conducted in a spirit of mutual accommodation.

In regard to our denominational work in the South your committee feel it ex-

ceedingly important that it should be pushed with all vigor ; but that our contributions for that field should flow mainly through the channel of the A. M. A.

Your committee felt also that the work of evangelization cannot be pushed too zealously or too self-sacrificingly in the great West and Southwest ; but that no large proportion of the funds of the A. H. M. S. should be spent on the Southern fields, as there is pressing demand in the West and Southwest for all and more than can be raised among our churches.

The work thrown upon us by immigration and by emancipation should not divide our denomination into two antagonizing wings of the army, each with its separate corps of workers in the same field, and each with its separate collecting agents for the same work ; but should be carried forward in a spirit of loyalty to Christ, to the churches contributing, and to the people receiving aid. No jealousies nor unchristian rivalries for a moment must be allowed. The land and the world must see us governed by the supreme thought of the evangelization of this country, through the agency of Christian schools and churches—the Congregational Churches of America being one body, of one faith, and laboring to carry out the commission of our Lord and Master.

We therefore recommend that the Executive Committee of this Society be instructed to invite at an early day the Executive Committee of the American Missionary Association to meet with them for the purpose of adjusting the mutual relations and work of the two Societies, in harmony with the principles embodied in the report of the Conference Committee.

Respectfully submitted, J. E. Twitchell, George Leon Walker, Lyman Abbott, A. S. Barnes, S. B. Capen.

June 2d, 1884.

THE SOUTH.

REV. JOSEPH E. ROY, D.D., FIELD SUPERINTENDENT.

PROF. ALBERT SALISBURY, SUPERINTENDENT OF EDUCATION.

ANNIVERSARY REPORTS.

HOWARD UNIVERSITY, THEOLOGICAL DEPARTMENT.

BY PRESIDENT WM. M. PATTON, D.D., LL. D.

The Anniversary of this Department of Howard University, which is chiefly supported by the Stone Fund and the American Missionary Association, was held May 9th, 1884, in the Memorial Lutheran Church, in Washington, D. C., of which Rev. John G. Butler, D.D., is the Pastor. This is the church before which the bronze monument to Luther is to be placed in the autumn. It was filled, on this occasion, with a large and appreciative audience, colored and white, and the well-trained church choir added interest to the exercises by their anthems of praise. The Theological Department has enjoyed during the year the instruction of six professors and lecturers ; to-wit, in addition to the President, Rev. Dr. James G. Craighead, Dean of the Department, Rev. Dr. John G. Butler, Rev. Dr. A. W. Pitzer, Rev. Dr. J. E. Rankin, and Rev. Dr. E. Whittlesey. They have taught thirty-nine theological students connected with the Congregational, Presbyterian, Lutheran, Baptist and Methodist churches. Six of these finished their three years course, and delivered their addresses at the time above mentioned. Mr. John L.

Davis, of Boston, Mass., took as his theme, "Christianity *versus* Mohammedanism." Mr. James S. Walker, of Greenville, S. C., spoke upon "The Use and Abuse of Creeds." Mr. Charles C. Cargile, of Atlanta, Ga., gave an interesting biography of "Richard Allen, the Founder of the African Methodist Episcopal Church." Mr. Wm. R. Arnold, of Washington, D. C., discussed "True Manhood." Mr. Daniel Wiseman, of Brooklyn, N. Y., dwelt upon "The Fourth Luther Centenary," and Mr. Wm. H. Giles, of Raleigh, N. C., set forth "Christ, the Centre of Revealed Truth." The addresses averaged well, as to composition and delivery and elicited the hearty applause of the audience. Numerous handsome bouquets were given. Friends in New York sent to each graduate a copy of the Biography of Rev. Charles G. Finney, and the Washington City Bible Society presented each with a handsome Bible. The Dean made a parting address of good advice. Four of the graduates had taken an English course, and two the Hebrew and Greek in addition, proving themselves apt scholars in the original languages of Scripture. All promise to be useful ministers of the Lord Jesus. The entire institution is now in a most flourishing condition, numbering during the year just closed 385 students, with 84 instructors. The students came from 34 States, besides foreign lands. A high standard of study is maintained.

FISK UNIVERSITY, NASHVILLE, TENN.

PRES. E. M. CRAVATH.

Fisk University has just held its nineteenth anniversary, beginning with the founding of Fisk School, and its seventeenth reckoning from the date of its charter as a university, Aug. 22, 1867. Anniversary week properly began with the exhibition of the Senior Preparatory Class on Friday night, the 16th of May. There were twelve students who had passed their examinations and were admitted to college; six were young men and six were young women. The chapel of Livingstone Hall was well filled, and the exercises were highly satisfactory.

Previous to this there had been an hour and a half given on an afternoon to public exercises by the German class, to which a large number of the Germans of the city had been specially invited. The orations, essays, discussions and songs were all in German. An extract from the report of the *Nashville American*, written by a German lawyer, will best testify to the success of the class in this difficult and bold undertaking:

"The Germans and German-speaking citizens of Nashville were during the last week the recipients of circulars inviting them to an exhibition of Prof. H. S. Bennett's German class, at Fisk University. The commodious and airy chapel of Livingstone Hall was, a little before 8 o'clock, comfortably filled with many representatives of the class of citizens above mentioned, and patrons and students of the school. * * *

"The progress made by the class considering their previous condition and the short time they have studied the German language, is indeed surprising, and reflects great credit upon the capacity of Prof. Bennett as a teacher and a linguist, and the zeal and enthusiasm of the class. The recitations and compositions were admirable throughout.

"After the exercises were over, Prof. A. Shafter, late of Zurich University, and Mr. John Ruhm, of this city, briefly addressed the class and audience, and both expressed their gratification at having been permitted to witness these interesting exercises, which will be an additional laurel in the wreath of Fisk University's achievements."

The Baccalaureate sermon was preached by the President, and the Missionary sermon by the Treasurer of the University, Rev. C. W. Hawley.

Monday night the literary societies had their anniversary exercises. The three societies, "Union Literary," "Beta Kappa Beta," and the "Young Ladies' Lyceum," were each represented, and the exercises, as usual, were excellent.

Tuesday night the Commencement exercises of the Normal Department were held. Three young men and two young women received diplomas. Prof. Spence gave an excellent address on "Recent Educational Theories." There have been thirty-five graduated from this department.

Wednesday night the College Alumni Association was addressed by Austin R. Merry, class of '79, on "The Progress of Humanity." Mr. Merry has been for five years since his graduation the Principal of the colored school in Jackson, Tenn., where he has won a high place in the regard of all the citizens. His address was logical, scholarly and able. In his beautiful and eloquent tribute to Fisk University and its work, we believe he but truthfully represented the sentiments of affection and loyalty felt and cherished by all the graduates of the University.

An Alumni Association was formed on the 20th by the graduates of the Normal Department, and both associations have adopted a plan of systematic work for the University, by agreeing to give annually one per cent. of their earnings to help endow it. This should call out a generous response in the way of endowment by our Northern friends.

Thursday was the great and closing day of anniversary week. At 10 o'clock A. M. the chapel was crowded as the faculty and officers of the university, with distinguished invited guests, marched in from Jubilee Hall followed by the students. The chapel was lavishly and most beautifully decorated with flowers and the day was perfect. Four young men had orations: Calvin J. Anderson, of Austin, Texas; George R. McIlvaine, of St. Louis; Wm. R. Morris and Allen A. Wesley, of Chicago. Mr. Anderson had been called to the assistance of his brother, the Principal of the State Normal School of Texas, because of sickness, and his essay was read by Professor Bennett. These orations were unanimously pronounced by college men present equal in literary merit and delivery to those of the graduates of the best colleges of the land. Dr. Arthur Little, of Chicago, gave an able and instructive Commencement address on the question, "Are there Any Indications of a Literary Interregnum in America?"

In addition to the four young men mentioned, Clarence H. Wray, who has been absent for some years and has studied at Paris, France, and Bonn, Germany, was graduated with the degree of A. B.

The speeches at the Alumni dinner which followed the public exercises were full of enthusiasm and assurance regarding the future of Fisk University. Rev. E. F. Williams, D.D., of Chicago, especially electrified and encouraged both faculty and students as he told his thoughts and feelings on revisiting Fisk University after seventeen years had wrought their work of change and growth.

Thus ended the nineteenth school year in the history of the Christian educational work embodied in Fisk University. The results are such as to call for profound thanksgiving, and to deepen confidence and inspire greater hope for the future.

The catalogue for the year shows the same steady and uniform gain in numbers that has so markedly characterized the history of the University. There have been 185 young men and 114 young women in the boarding department. Livingstone Hall was for a time overcrowded, though this is but the second year of its occupation. There have been 33 students in the College Department, 48 in the College Preparatory, 29 in the Normal, and 10 in the Theological Class. In all departments there have been 443 pupils.

TALLADEGA COLLEGE, TALLADEGA, ALA.

REV. E. F. WILLIAMS, D. D., CHICAGO.

From Fisk University, which I visited merely by the way, I went to Talladega to deliver, by invitation of President De Forest, the Commencement addresses. Here, too, I was surprised at what I saw—goodly grounds, admirably located; buildings less costly than those at Fisk, but equally well adapted to school purposes; four houses for professors' families; a fine farm, on which the students do a good deal of work, thus providing in part for their support, and an enthusiastic company of students and teachers. One rarely has the privilege of addressing a better audience than that which gathers at Swayne Hall, or of attending examinations which give better evidence of faithful study and wise instruction. The examination in geometry, taught by Prof. Howe, principal of the Normal Department, was particularly good. I was also greatly pleased with the appearance of the classes in botany and physical geography, the President's classes in hygiene, and in the science of government, and with the Cassedy School, with its nearly two hundred pupils. Indeed, I did not attend a poor examination while in Talladega.

Of the Theological Department, in charge of Prof. G. W. Andrews, too much can hardly be said in praise. His classes are thoroughly taught. They passed an examination in church history which would have done credit to a Northern institution. And from what I could see of the men who have been sent out, and from testimonies which come to me of their success as pastors and preachers, I judge that in prudence as well as in piety they will compare favorably with an equal number of white ministers engaged in home missionary work at the North. They lack the breadth of culture of their Northern brethren; their mental resources are limited; but experience has shown that they are the men for the South, and that if they could be supplied in sufficient numbers the problem of our church work in the South would soon be solved. Nine churches in Alabama have already grown out of the Talladega school, and are supplied with Talladega students. Mission schools within reach of the college are sustained by the young men while pursuing their theological course; indeed, the impression seems to have been made on the minds of all who belong to the institution that education is simply designed to fit men for service in the kingdom of God. I fear lest I seem too enthusiastic in my praise of this school. But consider its work. It has a primary school, an intermediate school, a preparatory department, normal and college, a normal department with a full and well-selected course of study, a theological department, covering three or four years, and as soon as possible will complete its curriculum of study with a college course. Next year it will open an industrial school.

Harder worked teachers one does not often see. And nowhere do the results of work appear to better advantage. They are seen in the school, the home, and the church, and not only at Talladega, but in its work region, of which it is the center. The work of Talladega and Fisk is quite different. The students at Nashville are more advanced in their scholarships, and seem to have suffered less from the blighting influences of slavery. Talladega is in the cotton-belt, and is reaching those who are lowest down. It is building up character from the very foundations, and in doing this has been pre-eminently successful.

I was impressed, both at Fisk and Talladega with the remarkable fitness of the professors for the places they fill, and with their missionary spirit. Certainly they could obtain larger salaries, with less self-denial at the North. They are crippled, too, in many ways by lack of apparatus and libraries. Could our

churches know just what these faithful men and women are doing for the intellectual and spiritual elevation of a race, I do not believe their appeals for increase of means would be unheeded, or that the colleges which the wisdom of the A. M. A. has founded would long go without adequate endowment. I know the difficulty of getting money, but with *reason* in its appeal the A. M. A. need not hesitate to ask for one or even two millions for the permanent support of the institutions it has called into existence, and for increased contributions also, with which to establish other institutions in places where they are greatly needed, and at the same time to press forward its church work. No society has a more promising field—a field in which the returns are greater, or which calls more loudly for immediate occupation. We are thankful for what has been done, for the foresight, energy and Christian patience of the past, but we believe that the American Missionary Association, with its schools and its churches, is simply on the threshold of its career, and that in the might of a sublime faith it should undertake whatever work comes to its hands. A million dollars a year is not too large a sum for its treasury, nor is it too large a sum for our churches to provide.

STRAIGHT UNIVERSITY, NEW ORLEANS.

MISS FLORENCE A. SPERRY.

The last month's work was specially hard for both pupils and teachers. In addition to the regular annual examination, which is public and oral, the preparation for the exhibition and graduating exercises, was the written examination for the exhibit at the "National Educational Association," to be held at Madison, Wis. The weather was warm and the work tedious; but all worked faithfully, and seemed anxious to do their best.

The final examinations occurred Thursday and Friday, May 22d and 23rd. The two entire days were occupied by the college, normal and grammar departments, and one day each for the lower grades. Space will not admit of an extended notice from each room. It is sufficient to say that the examination showed a marked improvement and a higher standard of scholarship, especially in the lower grades, than last year, owing, no doubt, to a more regular attendance, and a closer grading than in any previous year.

We noticed that the specimens of map-drawing and of original designs in industrial drawing in the grammar rooms, the exercises in phonics in the primary room, were attractive features to visitors, and were considered excellent by competent judges.

The Commencement exercises began with the baccalaureate sermon, Sunday night, May 25th, delivered at Central Church, to a large congregation, by Rev. W. S. Alexander, D. D.

The annual exhibition was held Monday night. Notwithstanding the threatening clouds it was greeted by the largest audience ever in Central Church. The body of the house, gallery, aisles and standing room about the doors were filled with an orderly and attentive audience. Since the writer of this article had nothing to do with "getting up" the entertainment it will be entirely proper to say that it was one of the best that we ever attended. The parts in the dialogues were well sustained. In the "Spinning-wheel and Piano," had our eyes been closed we would not have known but that we were listening to "that good old Yankee lady, one of ye olden times."

The motion song, "Fido and His Master," by the primaries, the college song, and free gymnastics by boys from the grammar room, were loudly encored. "The

Flower Queen," from the primary room, and "The Fairy Queen," from the intermediate, were pleasant features of the evening. The Fairy Queen and her subjects could not have looked fairer nor sweeter had they been chosen from the fairest school north of Mason and Dixon's line. The programme was interspersed with excellent music, under the direction of our music teacher, Miss E. Lizzie Wilcox. The exercises closed with a broom drill by the "Crescent Broom Brigade," a company of girls from the grammar room, trained by Prof. Hitchcock. They were well trained, and the performance proved a very pleasant feature of the exhibition.

The graduating exercises were held Tuesday night at the same place, and with as good an audience as on the previous occasion. The class this year was small, there being one normal, one classical and six law graduates. Of the last, four were white students.

The programme consisted of instrumental and vocal music by the University choir, and orations by four young men—two from the Law class. Their subjects were: "Charlemagne and the Conquest of the Western Empire," "The Inspiration of Great Examples," "The Code Napoleon," and "Political Liberty as Influenced by the Common Law."

Dr. Alexander, with a few earnest words of cheer and counsel, presented the certificates and diplomas; then turning to the audience he gave a brief history of the school year, and closed with a stirring appeal to them for their support in this attempt to educate their children and elevate their race.

TOUGALOO UNIVERSITY, TOUGALOO, MISS.

BY REV. A. S. HATCH.

Several new features added interest to the closing exercises of school here, making this Commencement more noteworthy, perhaps, than any previous one. Aside from these things—of interest because indicative of future possibilities—the closing week presented the usual routine of a Commencement.

Sunday, May 25th, was taken up chiefly with the Sunday-School Institute; this opened in the morning at 9:30, with the regular session of the institution Sabbath-school, the object being to illustrate the organization and workings of a *live* school. Following this were papers and general discussion. Ample opportunity was given for questions. The Institute closed promptly at 4:30. A number of outsiders, both former students and other friends, were present. That these occasions are a great help to our Sunday-school workers there can be no doubt. They crave just such practical and illustrative directions as are afforded therein. At night a missionary sermon was preached by Rev. C. L. Harris, pastor of the Congregational Church in Jackson.

Monday, Tuesday and Wednesday were devoted to the oral examinations in all grades of the school. The final written examinations had been conducted during the previous week.

There was held in the chapel at 4 o'clock on Wednesday an exhibition from the department of instruction in instrumental and vocal music. The six young ladies who took part made a very creditable showing, especially when it is considered that this was the first public exhibition of the kind which has been attempted. We hope a new interest has been awakened among the students in the study of instrumental music.

Wednesday night the cantata of "Esther" was rendered by the recently organized Choral Club, conducted by Miss Jessie Leonard. The chapel was crowded, many having come on the evening train from Jackson. A number of

prominent citizens, both white and colored, were present from that city. In what degree the concert was a success is evidenced by a paragraph that appeared in the New Orleans *Times-Democrat* the next Friday morning, written by a Jackson correspondent, in which the following allusion was made: "All who attended from here are loud in their praise of the performance." Some spoke with surprise of the precision with which the choruses were sung. This attempt has shown to us new possibilities in the line of musical culture for our students. The rendering of connected and difficult compositions of music can successfully be undertaken by such talent as may be found among students here. We need, however, better appliances in the way of instruments and collections of sheet music and books. A refined and correct taste should be cultivated in such institutions as this. The time has come when this may be done. With all the native talent shown by this race—evidenced by the wonderful popularity of the Jubilee Singers and others—why has not some one thought to fully equip and endow a first-class conservatory of music in connection with one of these Southern Christian institutions?

On Thursday morning four of our students—three young men and one young lady—were graduated from the elementary normal course. The graduating exercises consisted, as usual, of orations and essays, interspersed with music. The day was fine and the crowd attentive and everywhere orderly. At 3 o'clock in the afternoon the annual address was given by Rev. B. A. Imes, of Memphis, Tenn. This was scholarly and pungent, and at the same time breathed throughout the true spirit of freedom and Christianity. We regret that the limit of this notice forbids a more extensive account of it. Its aim, in a word, was to show that the outlook for the negro race in America, under the conditions furnished by Christian education, is vastly hopeful as compared with other peoples and races in history who have had their own destiny to work out. Following this address were short speeches by gentlemen in attendance from Jackson, among whom was Gen. Smith, State Superintendent of Education. At night the address under the auspices of the Alumni was delivered by Mr. W. H. Lanier, class of '81. Its subject was, "Immigration, its Encouragements and Impediments." It was a well-written production.

The chief line of thought for Commencement day here proved to be the ever-mooted question of race-position and progress. It was ever brought forward, however, with that seriousness of conviction and that charity and sense of personal responsibility which are always wholesome. That this subject should be uppermost was inevitable. Had we forbidden it the very stones would have cried out. One of the speakers of the afternoon, a prominent man both in Jackson and in the State, declared that there was one and only one principle for the two races to adopt in their relations to each other, which is to be the solution of all difficulties—and it was a point which leading men in the South had already come to recognize. "This principle," said he, "is that which sometimes goes by the name of the *Golden Rule*."

WILMINGTON, N. C.

The past year has been one of great prosperity in the history of this school. The number has been larger than ever before, and the interest in study even better than the year preceding. Changes were made in the building during the vacation of last summer, giving more convenient facilities for work. The first part of the closing week was devoted to preparing an exhibit of work for the National Educational Association to be held at Madison, Wis.

The final examinations were held on Thursday, Friday and Monday, while

Tuesday, May 27, was mostly given to rehearsals for the public exercises of that evening. The torrents pouring from the sky during the rehearsal hours did not give promise of a large audience to enjoy the results of long and patient drill; but at 8 o'clock the falling rain and threatening clouds did not prevent a crowded hall. The audience for three hours and a half listened with evident interest to a varied and entertaining programme. While all the parts were well carried out, we have space to mention but a few. An essay written and read by a Baptist pastor of the city who has been a pupil in the Grammar Room for the past two years, and an oration by a young man of the Normal Class, were especially good. Jean Ingelow's Songs of Seven were feelingly rendered by pupils representing the different periods of life. The "Queen of Beauty," a charming little drama, showing the power of love in a little child, was finely executed. The praises of cold water were enthusiastically spoken and sung by little girls and boys, who, it is to be hoped, will carry the same enthusiasm through life. Many of the colored people seem to consider intemperance as one of the blessings of freedom. Several choruses and songs showed good musical ability and careful training. The exercises closed with a cantata, "The School Festival," the rendering of which well illustrated the truth of the motto, "Practice makes perfect." The platform was tastefully decorated with flowers brought by the pupils, while little dresses, aprons, etc., showed the work of the sewing classes during the year. The blackboards were adorned with mottoes and drawings. Drawing has received much attention in all the grades, and many designs, dictated and original, give promise of high attainments in this branch. There have been quite a number of scholars from the country, who have boarded in the city. To furnish them with a model of home life and to train them in all the essentials of that life is seen to be a very important branch of the work. Much of the good influence of the school is counteracted by home and street life. A boarding-school is therefore the best means for giving them a training they so peculiarly need. As the readers of the *Missionary* already know, it is proposed to establish such a school here as soon as necessary funds can be obtained. Are there not lovers of the cause who will give for this object?

STORRS SCHOOL, ATLANTA, GA.

REV. EVARTS KENT.

Two weeks of written examinations, the true test of school work, have passed. It is the 29th of May, the closing day at Storrs. For the benefit of visiting friends the examinations are to be oral. Let us go to listen.

We enter this door upon the right without the formality of knocking. It is the second primary grade. A pleasant nod from the teacher, who goes on with her class in geography. A map exercise upon the blackboard—the map of Atlanta, with its railroads, streets, horse-car lines, churches, schools, public buildings, and yonder line of breastworks that recall the battle's strife. The teacher points to a line upon the map, and fifty voices in concert:—"Piedmont Air Line Railroad," "Car Shed" (depot), "Big Bethel," "Congregational Church," "Governor's Mansion," "Atlanta University." These children know Atlanta almost as well as they do their own back-yards.

"The 'B' Class may spell down," and thirty children of all sizes and ages range themselves around the room after the fashion of the Yankee spelling-school of olden time. The easy words are soon passed; one after another succumbs to the force of silent letters. One little girl, very quiet and very black, attracts our attention by her modest self-possession. The line is growing short; three are

standing—one a large, bright girl, almost white. "Askance," and now only two remain, the large girl almost white and the little bit of a girl quiet and black. It is America (seven-eighths) against pure Africa. "Anglo-Saxon blood will tell," you say to yourself, and you scarcely believe your own eyes when, a moment later, you see the little quiet black girl standing alone!

In another room we hear reading, as clear and distinct in enunciation as any to which we can listen at home. This is only attained by hard work; but hard work does it. This room is noticeable for its good readers.

In the Grammar School room an interesting examination in grammar is being conducted by topics. Each pupil in the class draws a slip of paper on which one or more subjects are designated. These subjects, whether referring to definition of terms or construction of sentences, are treated in such a manner as evinces most thorough training as well as a good understanding of English grammar.

Then follows an examination in arithmetic. Pupils rise in their places and define the terms employed and explain such examples as illustrate the various rules. It is delightful to listen to the clear analyses by which knotty problems are unraveled and the perplexities of partnership, discount and partial payments are made intelligible.

The day closes with an exercise by the advanced class in United States History, in some respects the most interesting of any. Such topics were assigned as "Settlement of Massachusetts," "Pequot War," "Causes leading to French and Indian War," "Missouri Compromise," "Monroe Doctrine," "The Kansas-Nebraska Bill," suggesting allusions to John Brown and "Beecher's Bibles."

A large proportion of this class will enter Atlanta University in the Fall.

Storrs School was never more prosperous nor efficient than at present. During the past year more than 500 pupils have been enrolled, and nearly 200 more have been refused admission for want of accommodations. To meet this increasing demand it is designed to enlarge the Primary Department,

LEWIS NORMAL INSTITUTE, MACON, GA.

BY REV. S. E. LATHROP.

May 27th there was an address given before the school by Rev. J. W. Burke, of Macon. Mr. Burke is a prominent Southern Methodist preacher at the head of a large publishing firm, assistant editor of the *Wesleyan Christian Advocate*, a genial Christian gentleman, beloved by everybody. His address was on the practical subject of "Christian Character." This he defined as consisting of three main elements, faith, watchfulness and courage. The points were well illustrated and enforced.

The annual examinations took place on the 28th and 29th. The pupils did themselves credit with but few exceptions, showing careful instruction in all the branches. All the teachers have done faithful work, and there has been encouraging response from the pupils. Many of the older ones had been obliged to leave before the close of the term, for want of funds, engaging in teaching or other work for the purpose of earning money.

Friday, May 30, was the great day of the feast. The Primary and Intermediate departments gave their exhibition during the forenoon in their own rooms. The speaking and singing of the little folks were warmly praised by those who were privileged to attend. Your correspondent, being called away to attend a funeral, cannot speak from personal knowledge, but the universal verdict of those present was one of great satisfaction. In the afternoon occurred the exhibition

of the High School Department in the Congregational Chapel, with assistance from the other grades. The essays, readings, declamations, songs, dialogues, etc., were all very creditable indeed. Short speeches were made by Principal W. A. Hodge, Mr. A. J. Burger, Rev. N. B. James (A. M. A. pastor at Byron) and Rev. S. E. Lathrop; and several prizes for excellence in various branches were given.

The Exhibit of the Industrial Department was then thrown open to the public. Here was a large number of quilts, dresses, garments and fancy articles, made by the girls in the sewing school (three hours per week) under the direction of Mrs. W. A. Hodge. There were also several articles made by the boys in the wood-working shop, under the direction of Mr. A. J. Burger. These consisted of toilet bureaus, towel racks, ottomans and blacking stand combined, and various other articles, showing encouraging progress in this department. Several of the boys have shown decided mechanical genius, and all have taken hold with eagerness and ambition. As the shop has been in running order only about two months, a good beginning has been made, and much more is expected next year. The Library has had over 1,100 volumes added during the year, and now numbers more than 4,500 volumes.

On the night of May 30th occurred the closing concert, with an admission fee of 25 cents, which goes toward purchasing a sewing-machine for the Industrial Department. The concert was largely attended and was exceedingly enjoyable. The choruses, part songs, solos and other parts were all of high order, and everybody was charmed, especially with the singing of the little folks, which showed much patient drill and musical ability. It was said to be the best concert ever yet given.

The school has enrolled 278 pupils during the year, and has turned away fully 100 for want of room. The Wood-working Department has been added during the year, over \$1,000 having been raised by special donations from friends for that purpose. About 50 of the pupils were converted during the revival last winter. We all "thank God and take courage."

THE CHINESE.

ANNIVERSARY EXERCISES.

REV. W. C. POND.

Our school at Santa Cruz observed its third anniversary at the Congregational Church in that city on Sunday evening, April 20. Our San Francisco schools observed their ninth anniversary at Bethany Church, on May 18. In each case the audience-room was filled. In Santa Cruz many went away, unable to find room. When Christian people from the East happen to be present at one of these services, they always seem glad to take programmes to show to their friends at home. Observing this, it has occurred to me to give a portion of our space in this MISSIONARY to our last programme, as a sample of many. It was as follows:

PROGRAMME.

- | | |
|---|------------------------|
| 1. Voluntary..... | Choir |
| 2. Scriptural Reading..... | Pastor |
| 3. Hymn..... | Congregation |
| 4. Prayer..... | |
| 5. Song, "March Along Together"..... | All the Pupils |
| 6. Scripture Recitation, First Psalm..... | Hom Doo |
| 7. Bible Questions and Bible Answers..... | Chung Hong and Lee Poy |

8. Child's Solo, "I'm a Soldier" Jee Wong
9. Recitation, "Trust in God and Do the Right" Wong New
10. Exercise, Symbols of Christian Life,
Jue Gim, Louie Lune, Jue Seng, Jo Quan, Yee You, Leung Ying
11. Song, Duet Sing San and Wing Doo
12. Scripture Recitation Chung Mon
13. Song, "Shall We Anchor?" All the Pupils
14. Scripture Recitation, "Two Pictures" Wong Yu
15. Recitation, "What to Do for Missions" Chin Paul
16. Duet Lee Tong and Toy Ark
17. Dialogue Chung Ock and Louie Goon
18. Trio by Our Boys, "Jesus Loves Even Me,"
Wah Shun, Lee Deen and Jee Wong
19. Recitation, "Who is My Neighbor?" Chin Gang
20. Recitation, "Chinese and Their Opposites" Chung Sing
21. Chinese Hymn, "There is a Fountain" All the Pupils
22. Recitation, "Learn to Say No" Louie Fung
23. Exercise, "Your Own"
Wong Jone, Wong Yick, Chung Turn, Chin Shung, Fong Chow, Wong Bak Sing
24. Quartet, "We're Going Home,"
Hoo Ping, Chin Quong, Leung Chung, Lue D. Lune.
25. Recitation, "The Gospel Train" Wong Chung
26. Recitation, "The Great Famine Cry" Ng Sam
27. Duet and Chorus Hoo Ping, Chin Quong and all the Pupils
28. Original Address Jue Lee
29. Recitation, "Closing Stanzas" Wong Bing
30. Missionary Hymn Congregation

RETRENCHMENT.

Pursuant to the purpose announced by our Directors at the opening of this fiscal year, to which allusion was made in the *MISSIONARY* for May, I am trying to save the contributions made directly to this auxiliary for the payment of the debts resting upon our mission-houses. This involves retrenchment, and retrenchment I find to be hard work. I cut at points where I think that the injury will be least, but encounter remonstrances almost everywhere. I tried Oakland, but my heart failed me. The expense, however, is reduced one-half, and the school continues with even freshened interest because the more advanced among our Chinese brethren have come to the rescue, and by their gratuitous co-operation more than make up what is lacking. I tried Stockton, and, not without many a relenting, held to my purpose so that this school is closed till September 1. Our little school at Placerville died when its faithful teacher left the town, but my heart goes out in great longing after a Chinese shoe-maker there, who seemed to be brought to Christ, and who, standing alone among his countrymen, is, I fear, as a "sheep having no shepherd." I suggested the application of the knife at Petaluma, but received in response the offer of a month's salary by the teacher, a month's rent by our Christian landlord, and an assurance that by the aid of the single Christian Chinese left there, the work should be carried on without a helper; and so the knife was turned another way. I apply it resolutely at Oroville, and get a reply from the brethren there as follows:

"We do not understand it. There are nine brethren here and very sorry to have school close. The brethren have no faith, and can't have good opportunity of teaching always, and this school is not very expensive. What shall we do?" I write them that if they will raise half of the teacher's salary, I will pay the other half, and I await their reply. I could not attempt retrenchment at Santa Cruz, for the work there has been very fruitful. But there comes to me to-day from Wong Ock, our helper, a letter containing these words: "I have heard that you have closed some of the schools on account of the expense, and that more are to

be cut down. Therefore I have thought that I am a man not like others that have parents, wife and children to take care of, so I can get along perhaps much easier, because I need but a very little money to take care of myself. Now my health is improved, and I feel more strong than what I used to be. I am glad to tell you that I feel happy to work and earn enough to live on, and will give the rest [of the] time to study and to do God's work. So you need not trouble yourself for sending my salary."

Good news continues to come of souls turning to Christ, and in this respect, though the numbers on our rolls look small as compared with those of last year, the returns seem likely to be even larger than ever before. For this, above all other possible success, our hearts bless God.



CHINESE BOY.

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

We have recently had many inquiries as to the best methods of conducting meetings of Ladies' Missionary Societies, and we have endeavored to give such information as the several cases required. Believing that there are others who will be glad of such suggestions, we give the following letter, although not written for publication. It presents the working of one local society which may be found adapted to many mission bands wishing to enlarge their influence and operations.

Dear Miss Emerson :

The circular letter from you was duly received. I had noticed the article "A Plan with the Reasons" in the magazine, and had marked it to be read at our next ladies' missionary meeting. Here let me describe our society and how we conduct its meetings. In former years, our home missionary work among the sisters of the church has been confined to making up boxes of clothing and sending them to some family whose name we received from the Secretaries at New York. We have also collected second-hand clothing and sent it to some school in the South where we were told it could be made serviceable. But some of us felt that in this way of working our outlook was too limited. We were not as a society learning enough of the needs of our great home land for missionary work. Where sewing machines are running and ladies are asking questions about their sewing, it is impossible to have any literary exercises with advantage. We, therefore, determined on a new plan for our Ladies' Missionary Society for this year. Since the first of January we have met once a month for an hour and a half and studied together the great field. We have a committee of two ladies to prepare a programme for each meeting, changing the committee from month to month. At each meeting we intend to have presented something of the work of the American Missionary Association and of the American Home Missionary Society ; something from the "Church Building Quarterly" with regard to the needs of churches and parsonages for our brave men and women on the frontiers ; and something, too, of the work of the New West Education Commission among the Mormons. After the work of each society has been presented we try to have it followed by an earnest prayer for that particular work. Thus far our ladies have been deeply interested, and the attendance has been larger than under the old plan, and we think our gifts will be greater. People must have knowledge of any work before they will pray for it, or be interested to give to it. We have had pledges prepared and also the small envelopes in which each one can enclose her offering, and bring or send it to our treasurer.

The ladies were all pleased with your "plan," and very much interested, too, in the letter from your missionary, which you inclosed. It is now circulating among some who could not attend the meeting. We think it would be grand if we could receive a letter direct from some one in the field every month. We voted the first of the year to devote part of our funds to the A. M. A., and we feel very sure we can pledge \$20, or one share in a missionary's salary. As this year's way of working is an experiment, we cannot tell very well how much we shall have to give to each cause which has enlisted our hearts, until the end of the year. Be sure if we

find we can send more than \$20 we shall be delighted to do so. We have no one among us whom the Lord has made a steward over great treasure, but we have found in other years that "many littles make a mickle." We are going to give every woman who worships with us a chance to do something and not lose the gift from any one for the lack of asking for it.

Your sister in Christ,

CHILDREN'S PAGE.

A STORY OF TITHES.

Many years ago a lad of sixteen years left home to seek his fortune. All his worldly possessions were tied up in a bundle, which he carried in his hand. As he trudged along, he met an old neighbor, the captain of a canal boat, and the following conversation took place, which changed the whole current of the boy's life:

"Well, William, where are you going?"

"I don't know," he answered. "Father is too poor to keep me any longer, and says I must now make a living for myself."

"There is no trouble about that," said the captain. "Be sure you start right, and you'll get along finely."

William told his friend that the only trade he knew anything about was soap and candle making, at which he had helped his father while at home.

"Well," said the old man, "let me pray with you and give you a little advice and then I will let you go."

They both kneeled upon the towpath (the path along which the horses that drew the boat walked). The old man prayed for William, and then this advice was given: "Some one will soon be the leading soap maker in New York. It can be you as well as any one. I hope it may. Be a good man; give your heart to Christ; give the Lord all that belongs to Him of every dollar you earn; make an honest soap, give a full pound, and I am certain you will yet be a great, good and rich man."

When the boy reached the city he found it hard to get work. Lonesome and far from home, he remembered his mother's words and the last words of the canal-boat captain.

He was then and there led to "Seek first the kingdom of God and His righteousness."

He united with the church. He remembered his promise to the old captain. The first dollar he earned brought up the question of the Lord's part. He looked in the Bible, and found that the Jews were commanded to give one-tenth; so he said, "If the Lord will take one-tenth I will give that," and so he did. Ten cents of every dollar was sacred to the Lord.

After a few years both partners died, and William became the sole owner of the business.

He now resolved to keep his promise to the old captain; he made an honest soap, gave a full pound, and instructed his book-keeper to open an account with the Lord, and carry one-tenth of all his income to that account. He was prosperous; his business grew; his family was blessed; his soap sold, and he grew rich faster than he had ever hoped. He then decided to give the Lord two-tenths, and he prospered more than ever; then three-tenths, then four-tenths, then five-tenths. He then educated his family, settled all his plans for life, and told the Lord he would give him all his income. He prospered more than ever.

This is the true story of a man who has given millions of dollars to the Lord's cause, and left a name that will never die.

Are there not boys and girls who will now begin to give the Lord one-tenth of all the money they receive, and do so throughout life?

SELECTED.

CONSTITUTION.

ART. I. This society shall be called the American Missionary Association.

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations and diffuse a knowledge of the Holy Scriptures in our own country and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Members of evangelical churches may be constituted members of this Association for life by the payment of thirty dollars into its treasury, with the written declaration at the time or times of payment that the sum is to be applied to constitute a designated person a life member; and such membership shall begin sixty days after the payment shall have been completed. Other persons, by the payment of the same sum, may be made life members without the privilege of voting.

Every evangelical church which has within a year contributed to the funds of the Association and every State Conference or Association of such churches may appoint two delegates to the Annual Meeting of the Association; such delegates, duly attested by credentials, shall be members of the Association for the year for which they were thus appointed.

ART. IV. The Annual Meeting of the Association shall be held in the month of October or November, at such time and place as may be designated by the Association, or, in case of its failure to act, by the Executive Committee, by notice printed in the official publication of the Association for the preceding month.

ART. V. The officers of the Association shall be a President, five Vice-Presidents, a Corresponding Secretary or Secretaries, a Recording Secretary, a Treasurer, Auditors, and an Executive Committee of fifteen members, all of whom shall be elected by ballot.

At the first Annual Meeting after the adoption of this Constitution, five members of the Executive Committee shall be elected for the term of one year, five for two years and five for three years, and at each subsequent Annual Meeting five members shall be elected for the full term of three years, and such others as shall be required to fill vacancies.

ART. VI. To the Executive Committee shall belong the collecting and disbursing of funds, the appointing, counseling, sustaining and dismissing of missionaries and agents, and the selection of missionary fields. They shall have authority to fill all vacancies in office occurring between the Annual Meetings; to apply to any Legislature for acts of incorporation, or conferring corporate powers; to make provision when necessary for disabled missionaries and for the widows and children of deceased missionaries, and in general to transact all such business as usually appertains to the Executive Committees of missionary and other benevolent societies. The acts of the Committee shall be subject to the revision of the Annual Meeting.

Five members of the Committee constitute a quorum for transacting business.

ART. VII. No person shall be made an officer of this Association who is not a member of some evangelical church.

ART. VIII. Missionary bodies and churches or individuals may appoint and sus-

tain missionaries of their own, through the agency of the Executive Committee, on terms mutually agreed upon.

ART. IX. No amendment shall be made to this Constitution except by the vote of two-thirds of the members present at an Annual Meeting and voting, the amendment having been approved by the vote of a majority at the previous Annual Meeting.

RECEIPTS FOR MAY, 1884.

MAINE, \$315.35.		
Andover. "A Friend".....	\$2 00	
Bethel. First Cong. Ch. and Soc., 3.63;		
Second Cong. Ch. and Sab. Sch., 18.....	29 63	
Bridgton. First Cong. Ch. and Soc.....	9 90	
Brownville. "Brownville Gleaners" for		
Freight.....	2 00	
Cornish. Cong. Ch. and Soc.....	9 82	
Cumberland Mills. Cong. Ch., 2 Bbls.		
C. for Mobile, Ala., 3, for Freight.....	3 00	
East Otisfield. "A few friends," by Rev.		
J. Loring.....	10 00	
Portland. State St. Cong. Ch.....	150 00	
Searsport. First Cong. Ch. and Soc.....	33 70	
Skowhegan. Ladies' Miss'y Soc.....	4 00	
South Paris. Cong. Soc.....	11 50	
Temple. Cong. Ch. and Soc.....	2 00	
Thomaston. Cong. Ch. and Society.....	10 00	
Union. By Rev. F. V. Norcross (3 of		
which for Woman's Aid).....	6 00	
Yarmouth. First Cong. Ch. and Soc.....	31 80	
NEW HAMPSHIRE, \$638.52.		
Bath. Cong. Ch. and Soc.....	10 00	
Brentwood. Cong. Ch. and Soc.....	2 00	
Jroydon. Cong. Ch. and Soc.....	4 00	
Dover. "A Friend," for Student Aid,		
Atlanta U.....	5 00	
Groton. Parker Blood.....	12 50	
Meriden. Cong. Ch., 17.10; Mission		
Band, "Cheerful Givers," 5.....	22 10	
Nelson. Infant Classes Cong. Sab. Sch.,		
for Student Aid, Wilmington, N. C.....	9 00	
Oxford. Cong. Ch.....	15 00	
Pembroke. Cong. Sab. Sch.....	31 60	
Portsmouth. North Ch. and Soc.....	100 32	
Salem. Cong. Ch.....	5 00	
Seabrook and Hampton Falls. Cong.		
Ch. and Soc.....	20 00	
Short Falls. J. W. Chandler.....	2 00	
	\$238 52	
LEGACY.		
Concord. Estate of Ephraim Cook, by		
Mrs. Cook.....	400 00	
	\$638 52	
VERMONT, \$587.00.		
Benson.....	2 00	
Clarendon. Cong. Ch. and Soc.....	15 00	
Corinth. Cong. Ch. and Soc.....	31 50	
Fair Haven. Cong. Ch.....	7 50	
Jericho. Second Cong. Ch. and Soc.....	13 20	
Manchester. Cong. Ch.....	77 00	
Montpelier. Bethany Ch. and Soc.....	37 90	
Orange. Cong. Ch.....	5 00	
Springfield. Mrs. Frederick Parks, 25,		
Dea. A. Woolson, 25, for Atlanta U.....	50 00	
Waterville. Cong. Ch.....	2 00	
West Charleston. Cong. Ch.....	13 55	
"A Friend".....	1 00	
Ladies of Vt. by Mrs. A. W. Wild, for		
Missionary, McIntosh, Ga.; Alburt,		
Young Ladies' Miss'y Soc., 7; Barton		
Landing, 2.08; Bennington, Second		
Ch. Soc. and Sab. Sch., 26.50; Brid-		
port, 29; Brownington, 4.25; Burling-		
ton, Win. Av. ad'l., 50; Danville, 11;		
Enosburg, 12; Essex Junction, 5.16;		
Fairlee, 8; Franklin, 5.10; Granby, 4;		
Gulford, Miss S. M. Tyler, 2; Jericho		
Center, 6; Marshfield, 2.56; Morrisville,		
12; New Haven, ad'l., 1.25; Norwich,		
11.79; Quechee, 20; Rutland, 77.50;		
Saint Albans, 21; Saint Johnsbury,		
ad'l., 3; Thetford, 5.16; Waitfield,		
9.65; West Hartford, 5; West Rut-		
land, 15; Windsor, 1.60; Worcester,		
5.....		318 10
Ladies of Vermont, by Mrs. A. W. Wild,		
Clothing and Cash for McIntosh, Ga.,		
Alburt Springs, Box of Papers and		
Books 2; Barton Landing, Bbl. of C. 2;		
Coventry. Bbl. of C. 2; Middle-		
bury. Bbl. of C; Post-Mills, Mrs.		
Southworth's S. S. class, for Student		
Aid, 5.25; Saint Johnsbury, Mrs. Mary		
A. Savage's Sab. Sch. Class, 50		
aprons, cards, neckties, etc.; Thet-		
ford, Bbl. of C. 2;—Package of Bibles		
and Testaments;—Two bundles of		
Patchwork.....		13.25
MASSACHUSETTS, \$4,890.46.		
Amherst. Officers and Students of Am-		
herst College.....		52.70
Amherst. First Cong. Sab. Sch., for Stu-		
dent Aid, Atlanta U.....		15.00
Andover. W. P. Juv. Miss'y Soc., for Stu-		
dent Aid, Fisk U.....		25.00
Ashfield. Cong. Ch.....		25.85
Belcherton. Cong. Ch. and Soc.....		48.00
Billerica. Cong. Ch. and Sab. Sch.....		20.00
Bolton. Mrs. S. Lincoln, for Student Aid,		
Fisk U.....		5.00
Boston. H. S. Burdett, 80, for Student		
Aid, Fisk U; Artemus W. Gates, 10,		
for Atlanta U; "Home Land Circle,"		
Park St. Ch., for Missionary, Savannah,		
Ga., 29.77; "A Friend," for Indian M.,		
5; Charlestown. Winthrop Ch. Sab.		
Sch., for Student Aid, Straight U., 40		
Boston. Mrs. E. F. Eayrs, 5; Charlestown,		
First Cong. Ch. and Soc., 30; Dor-		
chester, Village Ch. and Soc., 41.44;		
Roxbury, Immanuel Ch. and Soc., 65.		
Brookton. First Cong. Ch. and Soc.....		141 44
Brookfield. Cong. Soc., Bbl. of C., for		
Mobile, Ala.....		25 00
Buckland. Cong. Ch.....		20 00
Cambridge. Ladies of North Av. Cong.		
Ch., Box of C. for Raleigh, N. C., 1.21		
for freight.....		1 21
Cambridgeport. Young Ladies of Miss		
M. B. Wellington's Sch., for Student		
Aid, Kittrell, N. C.....		3 25
Campello. Mrs. Allen Leach.....		50
Chelsea. Central Ch. and Soc., 28.46;		
Third Cong. Ch. and Soc., 12.11.....		40 61
Chelsea. Woman's H. M. Band, for Mis-		
sionary, Chattanooga, Tenn.....		35 00
Coleraine. Cong. Ch. and Soc.....		12 50
Chicopee. First Ch. Miss'y Soc.....		15 38
Dedham. First Cong. Ch. and Soc.....		158 91
East Bridgewater. Union Cong. Ch. and		
Soc.....		49 54

East Hampton. First Cong. Ch., for Student Aid, <i>Straight U.</i>	25 00
Enfield. Cong. Ch. and Soc.	50 00
Everett. Cong. Ch. and Soc.	4 34
Franklin. First Cong. Ch. and Soc.	11 18
Georgetown. First Cong. Ch. and Soc., 35.93; Cong. Sab. Sch., 20.	55 93
Granby. Cong. Ch. and Soc.	50 00
Greenfield. Second Cong. Ch.	41 71
Hatfield. "A Friend"	50 00
Haverhill. A. P. Nichols, 50; Dr. Crowell's Sab. Sch. Class, 30, for Student Aid, <i>Fisk U.</i>	80 00
Hinsdale. Cong. Ch. and Soc.	52 13
Hinsdale. Cong. Ch. Sab. Sch., for Student Aid, <i>Fisk U.</i>	35 00
Holyoke. Mrs. C. W. Rider, for Student Aid, <i>Kittrell, N. C.</i>	1 00
Huntington. Rev. A. G. Beebe.	5 00
Hyde Park. Cong. Sab. Sch.	19 42
Lawrence. Cong. Ch. Sab. Sch., for Student Aid, <i>Fisk U.</i>	50 00
Littleton. Cong. S. S. Class, "Lower Lights," for Atlanta U., Freight	1 30
Lowell. "A Friend" (70 of which for African Work), to const. Mrs. CHARLOTTE A. WILKINS, L. M.	100 00
Lowell. High St. Ch. and Soc.	82 51
Medford. Ladies in Mystic Ch., for Student Aid, <i>Atlanta U.</i>	20 00
Medford. "A Friend"	1 00
Milton. Evan. Cong. Ch. and Soc.	20 00
Miteneague. Southworth Paper Co., 600 lb. case writing paper, for Atlanta U.	
Montague. First Cong. Ch.	14 00
New Bedford (Acushnet Village). First Cong. Ch.	52 30
Newbury. Cong. Ch. Sab. Sch., for Student Aid, <i>Fisk U.</i>	30 00
Newburyport. Belleville Ch. and Soc., 53.77; North Cong. Ch. and Soc., 39.27	93 04
Newton Centre. Maria B. Furber Miss'y Soc., Box of C., for Atlanta U.	
Newtonville. "Friends," by Mrs. L. H. Barton, for Student Aid, Atlanta U.	10 00
North Abington. Cong. Ch.	5 00
Northampton. Jared Clark.	20 00
Northampton. Mrs. R. B. Dickenson, for Student Aid, Atlanta U.	15 00
North Beverly. Rev. E. W. Harrington.	5 00
North Brookfield. First Cong. Sab. Sch. for Student Aid, <i>Fisk U.</i>	35 00
Northfield. Mrs. Mary E. H. Dickenson.	5 00
Pepperell. Evan. Cong. Ch. Sab. Sch. for Student Aid, <i>Fisk U.</i>	20 50
Pigeon Cove. Cong. Ch. and Soc.	3 85
Pittsfield. First Cong. Ch. and Soc.	50 00
Pittsfield. First Ch. Sab. Sch., 15; and Free Will Soc. of First Ch., 10; for Student Aid, Atlanta U.	25 00
Pittsfield. First Cong. Ch. Sab. Sch. for Student Aid, <i>Fisk U.</i>	15 00
Rockland. Elijah Shaw.	50 00
Rockport. First Cong. Ch. and Soc.	31 00
Quincy. Evan. Cong. Ch. and Soc., for Indian M.	18 25
Quincy. Ladies of Cong. Ch. for Furnishing room, <i>Straight U.</i>	35 00
Salem. Tabernacle Ch. and Soc.	300 00
Sandwich. Cal. Cong. Ch.	38 51
Shelburne. Cong. Ch. and Soc.	49 00
Somerville. Franklin St. Ch., "A Member"	50 00
South Amherst. Cong. Ch. and Soc.	6 59
South Framingham. South Cong. Ch. and Soc.	155 00
South Hadley. Ladies' Benev. Soc. for Missionary, Savannah, Ga.	20 00
Spencer. Cong. Ch. and Soc.	88 36
Spencer. G. E. Manley's S. S. Class, for Student Aid, Talladega C.	3 65
Springfield. "H. M.", 1,000; Ruth E. Clabe, 10; "A Friend, Olivet," 5.	1,015 00

Springfield. Guerdon Bill, for Atlanta U.	25 00'
Topsfield. Cong. Ch. and Soc.	45 00
Ware. Cong. Sab. Sch., "Well-springs," Val. 6, for McIntosh, Ga.	
West Boxford. Cong. Ch. and Soc.	9 69
Westfield. Second Cong. Ch. Sab. Sch., for Student Aid, <i>Fisk U.</i>	50 00'
West Medway. C. Albert Adams, 5; Mrs. Patience Shumway, 5.	10 60
West Somerville. Woman's Miss'y Soc.	10 00
West Stockbridge. Village Ch. and Soc.	34 02
Weymouth and Braintree. Unit'n Ch. and Soc.	49 44
Winchendon. North Cong. Ch. and Soc.	104 28'
Winchendon. Atlanta Soc., for Student Aid, Atlanta U.	37 00'
Wollaston. Cong. Ch. and Soc.	19 54
Worcester. Salem St. Ch.	70 56'
Worcester. Salem St. Sab. Sch., 25, for Santee Agency, Neb.; Piedmont Sab. Sch., 100, for Student Aid, Talladega C.; Piedmont Ch., "Merry Gleaners," 15.53, for Santee Agency; Ladies' Benev. Soc. of Second Ch., Bbl. of C. and 3 for freight, for Tilton C. & N. Inst.	143 53'
Worthington. Cong. Ch. and Soc.	10 00
	\$4,490 46'

LEGACY.

Northampton. Estate of Elizabeth Jewett, by Albert G. Jewett, Ex.	400 00'
	\$4,890 46'

CONNECTICUT, \$945.10.

Ansonia. Mrs. Luke Downs.	5 00'
Bolton. Cong. Ch.	7 01
Bridgewater. Cong. Ch.	17 50
Cornwall. First Cong. Sab. Sch.	19 21
Cromwell. R. S. Griswold, for Student Aid, Atlanta U.	5 00
Derby. First Cong. Ch.	13 68
Eastford. T. G. Huntington and Mrs. E. S. Huntington.	6 00
East Hartford. Mrs. S. F. Elmer.	25 00
East Windsor. Mrs. Sarah L. Wells.	5 00
Farmington. A. F. Williams to const. Mrs. CATHERINE D. VOICE, L. M.	30 00
Gilead. Cong. Ch. (10 of which from Geo. H. Lord).	20 00'
Glastonbury. Thomas H. L. Talcott.	2 50
Guilford. Ladies' Aid Soc., for freight.	2 03
Hartford. Mrs. Ellery Hills, for Atlanta U.	100 00'
Harwinton. Cong. Ch., for Indian M.	3 00'
Higganum. Cong. Ch.	12 00'
Jewett City. Cong. Ch. and Soc.	20 00
Mansfield. Ladies' Miss'y Soc., for freight.	2 36
Middletown. South Cong. Ch. and Soc.	41 07
New Britain. First Ch. of Christ.	57 05
New Haven. United Ch., 162.75; College St. Cong. Ch., 40; Temple St. Ch., 5.75.	208 50
New London. "Young Ladies' Guild," Second Cong. Ch., for Student Aid <i>Straight U.</i>	25 00
New Preston Hill. Sab. Sch., for Indian M.	7 00
Portland. Cong. Ch.	12 50
Putnam. "Missionary Workers," Cong. Ch., for New Orleans, La.	25 00
Roxbury. Cong. Ch.	15 07
South Britain. Cong. Ch.	10 00
South Coventry. Cong. Ch.	45 00
Stafford Springs. Cong. Ch.	20 00
Thomaston. Cong. Ch., 66.52; Henry E. Bourne, 5.	71 52
Thompson. Cong. Ch. and Soc.	12 10
— "A Friend"	100 00

NEW YORK, \$995.12.

Angola. Cong. Ch.....	1 40
Brooklyn. South Cong. Ch., 60; Julius Davenport, 50; "A Friend," 2.....	112 00
Brooklyn. Central Cong. Ch. Sab. Sch., for Indian Sch., <i>Santee Agency</i>	37 50
Champion. Cong. Ch.....	2 25
Chittenango. Mrs. Amelie L. Brown.....	5 00
Ellington. Mrs. Anson Crosby.....	1 00
Fairport. Cong. Ch. Sab. Sch. (one share), 20; Ladies' Home Miss'y Soc. of Cong. Ch. (one share), 20.....	40 00
Gilbertsville. A. Wood, A. M. Hubbard.....	5 00
Hamilton. Second Cong. Ch. Sab. Sch., for <i>Student Aid, Fisk U</i>	15 00
Le Roy. Miss Della A. Phillips.....	10 00
Lockport. E. Simmons.....	6 00
Madison. Cong. Ch.....	11 50
New York. S. T. Gordon, 100; Mrs. Parker, 100.....	200 00
New York. Mrs. Wm. E. Dodge, 100; Rev. D. Stuart Dodge, 100, for <i>Student Aid, Atlanta U.</i> ; "A Friend," Carpenter's Tools, val. 100, for <i>Atlanta U.</i> , and 5.15 for freight; H. W. Hubbard, 5, for <i>Fisk U.</i> ; —, Set of Johnson's Cyclopaedia, 8 vols., and 2 other vols., for <i>Library, Macon, Ga</i>	210 15
Northville. Cong. Ch. Sab. Sch.....	12 00
Norwich. Cong. Ch. and Soc., 15; Mrs. Benj. Barber, 5.....	20 00
Perry Centre. Cong. Ch.....	45 25
Smyrna. First Cong. Ch., "Thank Offering,".....	50 00
Syracuse. C. A. Hamlin.....	20 30
Ticonderoga. Rev. H. P. Bake.....	6 00
Wellsville. First Cong. Ch.....	22 77
Warsaw. "A Friend".....	10 00
	\$843 12

LEGACY.

New York. Estate of Wm. E. Dodge, for <i>Student Aid, Atlanta U.</i>	152 00
	\$995 12

NEW JERSEY, \$88.35.

Boundbrook. Cong. Ch., 23.85; Sab. Sch. (addl., for one share), 5.....	28 85
Jersey City. "A Friend".....	2 00
Jersey City Heights. Mrs. C. Chichester Lakewood. Rev. Geo. Langdon.....	1 00
Paterson. Benj. Crane.....	1 50
Princeton. Frederic Vinton.....	20 00
Salem. W. Graham Tyler.....	10 00
	25 00

PENNSYLVANIA, \$414.13.

Philadelphia. Central Cong. Ch., 276.13, to const. JOSEPH S. ELWELL, AUSTIN W. GOODELL, CHARLES R. LINDSAY, DR. JAMES F. STONE, ALBERT N. HERITAGE, MRS. AARON C. BUTLER, MRS. JOHN H. SMITH, WILLIAM S. POND and JOSEPH WILSON, L. Ms.; "A Friend," by Rev. J. R. Danforth, 8; Sab. Sch. of Central Cong. Ch., 100.....	384 13
Philadelphia. Frederic S. Kimball, for <i>Student Aid, Straight U.</i>	20 00
Ridgway. First Cong. Ch.....	10 00

OHIO, \$1,389.67.

Akron. Cong. Ch. Sab. Sch., for <i>Student Aid, Fisk U</i>	50 00
Cleveland. First Cong. Ch. Sab. Sch., for <i>Student Aid Fisk U</i>	32 71
Cleveland. Mrs. H. P. Hickox.....	10 00
Collamer. Cong. Ch. Bbl. of C., for <i>Mobile, Ala</i>	
Columbus. First Cong. Ch.....	350 00
Columbus. F. C. Sessions, for <i>Atlanta U.</i>	37 50
Conneaut. Cong. Sab. Sch.....	17 00
Cuyahoga Falls. First Cong. Ch. Sab. Sch. Edinburg. Miss B. E. Bingham, for <i>Indian M</i>	9 64
Gambier. James S. Sawyer.....	10 00
	5 00

Hartford. S. C. Baker, 2; James M. Jones, 1; S. P. Bushnell, 1; R. F. Parsons, 1; Shelton Baker, 50c.; Miss M. Brockway, 50c.....	6 00
Kingsville. M. Whiting.....	250 00
Mansfield. Woman's Benev. Soc., Half bbl. of bedding, for <i>Tillotson C. & N. Inst</i>	
Marietta. First Cong. Ch.....	53 80
Medina. Woman's Miss'y Soc., by Mrs. S. C. Dyer, for <i>Student Aid, Talladega C</i>	10 00
Oberlin. Second Cong. Sab. Sch., for <i>Student Aid, Atlanta U</i>	29 50
Parkman. Cong. Ch. and Soc.....	3 52
Springfield. Champion Machine Co., half price Champion Mowing Machine, val. 37.50, for <i>Atlanta U</i>	
Tallmadge. L. H. Ashmun, Box Papers for <i>Macon, Ga</i>	
Willoughby. Mary P. Hastings.....	15 00
"A Friend".....	500 00

ILLINOIS, \$869.50.

Chicago. First Cong. Ch., 100; New Eng. Cong. Ch., 80.65.....	180 65
Chicago. C. White, for <i>Chattanooga Student Aid</i> , 50; Woman's Miss'y Soc. of Lincoln Park Ch., 30 to const. Mrs. B. F. LEAVITT, L. M., for <i>Miss'y. Mobile, Ala.</i> ; Young Ladies of Miss Grant's Sem., Box of C., for <i>Atlanta U</i>	80 00
Earlville. Cong. Ch. to const. Mrs. A. M. Wright, L. M.....	32 75
Elgin. Cong. Ch. Bbl. of C., for <i>Mobile, Ala</i>	
Farmington. Cong. Ch.....	74 84
Galena. "A Friend".....	2 00
Geneseo. First Cong. Ch.....	43 70
Lake Forest. Mrs. W. H. Ferry, for <i>Student Aid, Fisk U</i>	50 00
Lombard. Woman's Miss'y Soc.....	13 00
Lewistown. Mrs. Myron Phelps.....	50 00
North Hampton. R. W. Gilliam.....	5 00
Oak Park. First Cong. Sab. Sch., Tools, val. 35, for <i>Workshop, Macon, Ga</i>	15 00
Ontario. Cong. Ch.....	12 70
Paw Paw. Ind. Union Ch.....	
Paxton. "A Friend," for <i>Student Aid, Atlanta U</i>	10 00
Plymouth. N. F. Burton.....	9 00
Rockford. Second Cong. Ch.....	108 07
Tremont. Cong. Ch.....	5 00
Udina. Cong. Ch.....	12 50
Wilmette. Cong. Ch.....	69 50
By Mrs. E. F. Williams, for <i>Missionary Mobile, Ala.</i> ; Galesburg, First Cong. Ch., 20; Geneseo, Ladies Miss'y Soc., 56.14; Prospect Park, 8.50; Roseville, 11.05; Toulon, 2.10.....	97 79

MISSOURI, \$125.35.

St. Louis. Mrs. R. Webb, 100, to const. Miss MARY H. FIELD, Miss LUELLA HUELSON and Mrs. A. F. MORSE L. Ms.; Fifth Cong. Ch., 25.35.....	125 35
--	--------

MICHIGAN, \$204.16.

Battle Creek. "Thank offering from a lover of the cause,".....	5 00
Calumet. Robert Dobbie.....	30 00
Calumet. Ladies' Miss'y Soc., by Mrs. F. J. Goodsole (one share).....	20 00
East Saginaw. Cong. Ch. Sab. Sch., for <i>Student Aid, Fisk U</i>	16 00
Homestead. Cong. Ch.....	7 50
Ida. Cong. Ch. Sab. Sch., for <i>Student Aid, Fisk U</i>	5 20
Lausling. Plymouth Ch., 44.48; Prof. R. C. Kedzie, 10.....	54 48
Ludington. Cong. Ch.....	35 00
Manhattan. First Cong. Ch.....	2 80
Manistee. First Cong. Ch.....	17 68
Old Mission. Cong. Ch.....	7 00
Webster. Cong. Ch.....	3 50

IOWA, \$509.31.

Clinton. Cong. Ch.	25 00
Council Bluffs. N. P. Dodge, for Furnishing Room, <i>Straight U.</i>	35 00
Decorah. Cong. Ch.	30 47
Garden Prairie. Cong. Ch.	3 00
Hlenwood. Cong. Ch.	17 18
Humboldt. Mrs. L. A. Wickes, 1; Mrs. Sarah C. Boman, 1; Mrs. F. W. Boman, 50c	2 50
Iowa City. Cong. Ch.	45 80
Keokuk. Ladies' Miss'y Soc., Box and Bbl. of C., for <i>New Orleans, La.</i>	
Manchester. Cong. Ch.	10 00
Maquoketa. Cong. Ch.	25 37
Muscatine. Cong. Ch.	47 32
Osage. Cong. Ch.	9 27
Red Oak. Ladies' Miss'y Soc. of Cong. Ch., for <i>Missionary, New Orleans, La.</i>	10 00
Tablor. Cong. Ch., 97; Ladies' Home M. Soc. of Cong. Ch., 13	110 00
Vinton. "A Friend"	15 00
Webster City. Sab. Sch., for <i>New Orleans, La.</i>	10 00
Ladies of Cong. Churches, by Mrs. N. H. Brainerd, for <i>Missionary, New Orleans, La.</i> : Chester Centre, 7.25; Iowa City, 19; Lyons, First Ch., 10; Marion, 11.30; Mount Pleasant, 10; Osage, 12; Sabula, 3	72 55
Correction. Ladies of Algona, 1.50, in June number, should read Ladies of Iowa City.	
Ladies of Cong. Churches, by Mrs. J. H. Ellsworth, for <i>Missionary, New Orleans, La.</i> : Ames, 6.05; Belknap, 2; Cincinnati, 3.75; Fairfax, 4.40; Garden Prairie, 2; Kelley, 2; Okaloosa, 28.15; South Ottumwa, 50c	40 85

WISCONSIN, \$179.79.

Green Bay. Ladies' Miss'y Soc. Presb. Ch., for <i>Missionary, Austin, Tex.</i>	20 00
Janesville. Susie A. Jeffries, for <i>Student Aid, Macon, Ga.</i>	2 00
Janesville. Miss Clara Little, 4 vols, for <i>Library, Macon, Ga.</i>	
Rosendale. Cong. Ch., 30.75, and Sab. Sch., 10	40 75
Salem. Cong. Ch.	6 95
Sheboygan. First Cong. Ch., for <i>Workshop, Macon, Ga.</i>	10 55
Viroqua. Cong. Ch.	7 00
Watertown. Cong. Ch.	18 00
Wauwatosa. Cong. Ch. (of which 3.57 for <i>Indian M.</i>), to const. PRINCEAS W. LELAND and EDWIN A. GARVENS, L. M.'s	70 34
Wilmot. Cong. Ch.	4 20

MINNESOTA, \$79.16.

Glyndon. Union Ch.	8 79
Mnneapolis. Ladies of Plymouth Ch., for <i>Missionary, McIntosh, Ga.</i>	20 00
Northfield. Cong. Ch.	49 37
St. Paul. "Friend," for <i>New Orleans, La.</i>	1 00

KANSAS, \$4.33.

Topeka. Tuition	4 33
-----------------	------

NEBRASKA, \$23.00.

Beatrice. Mrs. B. F. Hotchkiss	5 00
Clark's. Cong. Ch.	3 00
Franklin. Rev. A. Dresser	10 00
Omaha. Mrs. Reuben Gaylord, for <i>Student Aid, Talladega C.</i>	5 00

DAKOTA, \$5.00.

Mayville. Cong. Ch.	5 00
---------------------	------

DISTRICT OF COLUMBIA, \$12.00.

Washington. Howard U., Mon. Con.	12 00
----------------------------------	-------

VIRGINIA, \$6.00.

Herndon. Cong. Ch.	6 00
--------------------	------

KENTUCKY, \$139.25.

Lexington. Tuition	75 75
Williamsburg. Tuition	63 50

TENNESSEE, \$1,210.05.

Chattanooga. Rent	132 50
Jonesboro. Tuition, 23; Rent, 1.50	24 50
Knoxville. Cong. Ch.	12 00
Memphis. Le Moyne Sch., Tuition	219 05
Nashville. Fisk U., Tuition, 789; Cong. Ch., 5	794 00
Nashville. W. C. Cook, 24, for <i>Fisk U.</i> ; Miss Annie Whelan, 4, for <i>Student Aid</i>	28 00

NORTH CAROLINA, \$238.50.

Wilmington. Tuition, 230.50; Cong. Ch., 8	238 50
---	--------

SOUTH CAROLINA, \$265.15.

Charleston. Tuition	265 15
---------------------	--------

GEORGIA, \$598.94.

Albany. L. A. De Graffenried, for <i>Atlanta U.</i>	1 00
Atlanta. Storrs Sch., Tuition, 240.65; Rent, 3; Cong. Ch., 30	273 65
Macon. Tuition, 132.80; Cong. Ch., 12	144 80
Macon. W. C. Bass, D. D., for <i>Library, Macon, Ga.</i>	5 00
Macon. E. H. Carhart, Tools, val. 1.50, for <i>Workshop, Macon, Ga.</i>	
McIntosh. Tuition	19 00
Savannah. Tuition	149 65
Woodville. Cong. Ch.	3 84

ALABAMA, \$252.23.

Athens. Tuition	49 70
Marion. Cong. Ch.	3 33
Mobile. Tuition	179 20
Montgomery. Cong. Ch.	10 00
Talladega. Cong. Ch.	10 00
Unknown source. Bbl. of C., for <i>Mobile, Ala.</i>	

LOUISIANA, \$233.00.

New Orleans. <i>Straight U.</i> , Tuition	233 00
---	--------

MISSISSIPPI, \$246.60.

Jackson. Cong. Ch.	3 00
Tougaloo. Tougaloo U., Tuition, 231.10; Rent, 12.50	243 60

ARKANSAS, \$21.00.

Little Rock. Tuition	21 00
----------------------	-------

TEXAS, \$271.25.

Austin. Tillotson C. & N. Inst., Tuition, 250.25; Rent, 18	268 25
Helena. Rev. M. Thompson	3 00

INCOMES, \$1,800.00.

Avery Fund, for <i>Mendi M.</i>	\$1,225 00
De Forest Fund, for <i>Talladega C.</i>	37 50
Haley Scholarship Fund, for <i>Fisk U.</i>	50 00
Hammond Fund, for <i>Straight U.</i>	125 00
Income Fund, for <i>Straight U.</i>	20 00
Le Moyne Fund, for <i>Memphis, Tenn.</i>	150 00
Luke Memorial Sch. Fund, for <i>Talladega C.</i>	15 00
N. M. & A. Stone Fund, for <i>Talladega C.</i>	25 00
Theological Endowment Fund, for <i>Howard U.</i>	152 50

TURKEY, \$10.00.

Van. Rev. G. C. Reynolds	10 00
Total for May	\$17,565 27
Total from Oct. 1 to May 31	\$154,218 06

FOR THE AMERICAN MISSIONARY.

Subscriptions for May	\$29 25
Previously acknowledged	584 35
Total	\$613 60

H. W. HUBBARD, Treas.,
56 Reade St., N. Y.

BRADFORD ACADEMY,

AN INSTITUTION FOR THE HIGHER EDUCATION OF YOUNG WOMEN,
BRADFORD, MASS.
INCORPORATED 1804.



CALENDAR.

THE YEAR 1884-85.

FIRST TERM opens....TUESDAY, Sept. 2, 1884.
FIRST TERM closes....WEDNESDAY, Nov. 26, 1884.
SECOND TERM opens. .TUESDAY, Dec. 2, 1884.

Recess at Christmas time.

SECOND TERM closes...FRIDAY, Feb. 27, 1885.
THIRD TERM opens....TUESDAY, March 17, 1885.
THIRD TERM closes....WEDNESDAY, June 17 1885.

The academic year closes on the last Wednesday but one in June, and consists of three terms.

EXPENSES.

BOARD, including washing, fuel and lights,	
FIRST TERM.....	\$80.00
BOARD, including washing, fuel and lights,	
SECOND TERM.....	90.00
BOARD, including washing, fuel and lights,	
THIRD TERM.....	90.00
TUITION, including English branches,	
Latin and French, Greek or German,	
and Vocal Music in Classes (\$20 per	
term), for the year.....	60.00

Total expenses for the year.....\$320.00

Special terms to daughters of Clergymen and Missionaries.



PARLOR OF A SUITE.

No extras except the following:

TUITION IN MUSIC AND ART:	
Instruction on Piano, per	
term.....	\$20 to \$40
Use of Piano one hour a	
day, per term.....	3.00
Instruction in Art, includ-	
ing Linear and Perspective	
Drawing and Paint-	
ing, according to the	
ability of the pupil, per	
term.....	16.00
Application may be made to Miss	
ANNIE E. JOHNSON, Principal. In	
case of failure after an engagement	
has been made, information should	
be given immediately.	
Inquiries in regard to expenses	
may be made of	

J. D. KINGSBURY,

Treasurer,

BRADFORD, MASS.

SEPTEMBER, 1884.

VOL. XXXVIII.

NO. 9.

The American Missionary

American Book Co.
N.Y.

CONTENTS

EDITORIAL.	PAGE.		PAGE.
ANNUAL MEETING—CLOSING APPEAL....	257	EXPERIENCES OF STUDENT TEACHERS . .	275
VIEWS OF A BUSINESS MAN—CORRECTIVE		THE INDIANS.	
SPICE	259	SANTEE NORMAL TRAINING SCHOOL.....	276
NATIONAL AID TO COMMON SCHOOLS....	261	THE CHINESE.	
NATIONAL EDUCATIONAL ASSOCIATION... 263		NOTES FROM THE FIELD.....	277
WHAT REV. G. L. WALKER, D.D. SAYS 264		A CHINESE SCHOOL (Cut).....	279
AMONG THE CHURCHES.....	265	BUREAU OF WOMAN'S WORK.	
MORE SOUTHERN TESTIMONY.....	266	REPORT FROM TRINITY SCHOOL, ATHENS,	
NOBLE EXAMPLE—BENEFACCTIONS.....	267	ALA.....	280
GENERAL NOTES.....	268	CHILDREN'S PAGE.	
WEZE ISLAND (Cut).....	269	TALK WITH AN INDIAN CHIEF.....	281
REPORT OF OHIO ASSOCIATION ON THE		GOVERNMENT STATION AMONG THE IN-	
A. M. A.....	271	DIANS (Cut).....	282
THE SOUTH.		RECEIPTS.....	283
ONE DAY'S WORK.....	272	CONSTITUTION.....	288
STUDENTS' WORK.....	274		

NEW YORK:

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION.

Rooms, 56 Reade Street.

Price 50 Cents a Year, in Advance.

Entered at the Post-Office at New York, N. Y., as second-class matter.

THE AMERICAN MISSIONARY ASSOCIATION.

PRESIDENT.

Hon. Wm. B. Washburn, LL.D., Mass.

CORRESPONDING SECRETARY.—REV. M. E. STRIEBY, D. D., 56 Reade Street, N. Y.

ASSISTANT SECRETARY FOR COLLECTION.—REV. JAMES POWELL, D. D., 56 Reade Street, N. Y.

TREASURER.—H. W. HUBBARD, Esq., 56 Reade Street, N. Y.

AUDITORS.—WM. A. NASH, W. H. ROGERS.

EXECUTIVE COMMITTEE.

JOHN H. WASHBURN, Chairman; A. P. FOSTER, Secretary; LYMAN ABBOTT, A. S. BARNES, J. R. DANFORTH, CLINTON B. FISK, S. B. HALLIDAY, EDWARD HAWES, SAMUEL HOLMES, CHARLES A. HULL, SAMUEL S. MARPLES, CHARLES L. MEAD, S. H. VIRGIN, WM. H. WARD, J. L. WITHEROW.

DISTRICT SECRETARIES.

Rev. C. L. WOODWORTH, D.D., Boston.

Rev. G. D. PIKE, D.D., Hartford.

REV. CHARLES W. SHELTON, Chicago.

COMMUNICATIONS

relating to the work of the Association may be addressed to the Corresponding Secretary; those relating to the collecting fields, to the District Secretaries; letters for the Editor of the "American Missionary," to Rev. G. D. Pike, D. D., at the New York Office; letters for the Bureau of Woman's Work, to Miss D. E. Emerson, at the New York Office.

DONATIONS AND SUBSCRIPTIONS

may be sent to H. W. Hubbard, Treasurer, 56 Reade Street, New York, or, when more convenient, to either of the Branch Offices, 21 Congregational House, Boston, Mass., or 112 West Washington Street, Chicago, Ill. A payment of thirty dollars at one time constitutes a Life Member.

FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of ——— dollars, in trust, to pay the same in ———— days after my decease to the person who, when the same is payable, shall act as Treasurer of the 'American Missionary Association,' of New York City, to be applied, under the direction of the Executive Committee of the Association, to its charitable uses and purposes." The Will should be attested by three witnesses.

AUBURN LADIES' INSTITUTE,

For a Limited Number of Boarders.

1855. AUBURN, N. Y. 1884.

The distinguishing characteristics of this Institution invite the judgment of the most exacting patrons.

Catalogues, stating special provision for health and recreation of Boarding Pupils, sent on application to

MORTIMER L. BROWNE, A. M., Principal.

(From Professors in Auburn Theological Seminary.)

"It is a family school, in which the care and discipline are parental in fact, and not in name only. The religious influences are of the happiest character.

"For parents who desire a solid, well-balanced education for their daughters, under highly agreeable surroundings, with every advantage for physical health and social improvement, we believe there is no better school to be found."

(Rev. Herrick Johnson, D. D., Chicago, Ill.)

"From personal knowledge, the Auburn Ladies' Institute is admirably adapted to the purposes for which it was established."

(Rev. Dr Beard, American Chapel, Paris, France.)

"Its exceptional high standing is well deserved. It secured to my daughter careful home influence, and conscientious religious instruction, with exalting ideas of study and of culture.

"I especially approve its plan for daily outdoor exercise, and for regular riding, both in summer and in winter."



HORSFORD'S ACID PHOSPHATE.

(LIQUID.)

FOR DYSPEPSIA, MENTAL AND PHYSICAL
EXHAUSTION, NERVOUSNESS, DIMINISHED VITALITY, URINARY
DIFFICULTIES, ETC.

PREPARED ACCORDING TO THE DIRECTION OF

Prof. E. N. Horsford, of Cambridge,
Mass.

There seems to be no difference of opinion in high medical authority of the value of phosphoric acid, and no preparation has ever been offered to the public which seems to so happily meet the general want as this.

It is not nauseous, but agreeable to the taste.

No danger can attend its use.

Its action will harmonize with such stimulants as are necessary to take.

It makes a delicious drink with water and sugar only.

Prices reasonable. Pamphlet giving further particulars mailed free on application.

MANUFACTURED BY THE

RUMFORD CHEMICAL WORKS,

Providence, R. I.,

AND FOR SALE BY ALL DRUGGISTS.

THE
AMERICAN MISSIONARY

VOL. XXXVIII.

SEPTEMBER, 1884.

No. 9.

American Missionary Association.

ANNUAL MEETING.

We are making preparations for the thirty-eighth Annual Meeting of this Association, which is to be held in Salem, Mass., October 21. The sermon will be preached by Rev. Geo. Leon Walker, D. D., of Hartford, Conn. We shall announce in season through the religious press and otherwise such particulars relating to speakers and accommodations as will be of interest to our readers.

THE report of receipts to our treasury, published in this month's magazine, brings the record down to July 31st. We have received, during the ten months covered by this date, from collections and donations \$162,880.14, and from legacies \$34,552.34. This is a decrease as compared with the receipts of last year for the same period in collections and donations \$1,521.90, and in legacies \$30,292.31, making a total decrease of \$31,814.21.

CLOSING APPEAL.

With this month (September) our fiscal year closes. Just what the final showing will be is an open question, but at present a large debt is feared. We have had experience of the discouraging and baneful influences of a debt and do not wish to repeat it.

We have tried to study the problem of our duty on every side. We started the year with a call for a thousand dollars a day. The Finance Committee, at the Brooklyn meeting, bade us issue that call and shape our work accordingly. Believing in the churches we have gone forward. With the millions of ignorant and destitute people at the South perishing for the lack of what our aim is to supply; with the hundreds of thousands of red and yellow men in the West, whose sad condition is a perpetual

plea for our help ; and with nearly four hundred thousand Congregational church members as a constituency to rely upon for support, we could not feel that three hundred and sixty-five thousand dollars was too much reasonably to expect from the churches. Less than 93 cents per member contribution for the whole year to prosecute missions so extensive and so necessitous as ours ! We dare not so distrust the ability, and the piety, and the consecration, and the liberality of our Congregationalists as would be implied even in entertaining the question, "Are we expecting too much ?" We have thought of this matter day by day, and month by month, as the year has been passing. Never before in all our history has the record of success in our schools and churches been so full and encouraging, and never have the calls to take up new work been more persistent and imperative.

And now, as the year is ending, we find that a debt of fifty thousand dollars threatens ! Still we will not despair. We have yet thirty working days left, and if our friends will rally to the rescue, we believe the evil can be averted. God's people have the means, and we believe they have also the mind, to roll back this impending calamity. We appeal to them to take hold and make every day between this and the first of October count for the annihilation of the deficit. We need the help of *all*—pastors and people, old and young. We know the objections, and they are valid, against special appeals, but special exigencies must be met by special efforts, and when special efforts are called for, the aid of all is needed. A house was to be moved in a Western village. The men tried but failed. The women were called to leave their work at home and help, but still they could not move it. At length some one said, "Bring on the children." The little ones came, and throwing their weight upon the lever, the building started and the work was accomplished. Pastors, deacons, church members, church treasurers, executors of estates, women's missionary societies, superintendents, teachers and scholars of the Sunday-schools, we need you *all* at the lever to help remove from our apprehension this dreaded burden: a statement of our embarrassment from the pulpit, with an urgent suggestion for all to respond who can ; a contribution from every church that has not during the year given us one ; prompt remittance of funds on hand, such as collections already taken and available bequests from estates in process of settlement ; special offerings from missionary societies and Sunday-schools ; increase of individual donations ; personal solicitation in our behalf. There is some way in which all can aid.

With grateful recognition of what our friends have already done in our behalf, and, as we know in many instances, at much sacrifice, we make known our wants, and trusting Him in whose hands are all our ways and who turneth the hearts of men as the rivers of water are turned, we look hopefully for the next thirty days to bring us a happy issue from the evil that now so menacingly imperils our work.

VIEWS OF A BUSINESS MAN.

"Right sorry the great work of the Association does not enjoy the abundant support its merits deserve. My business has paid a net loss in the aggregate of the last three years. So far this season, results have been still more unprofitable. The \$5,000 I gave for — Hall was taken out of my working capital. In old age I am working day and evening, constantly and patiently, hoping to do considerable yet for the welfare of others before I am called hence. * * *

"It seems to me a sad pity that so many who profess and call themselves Christians thoughtlessly waste money on ease or luxuries that ought to be in the treasuries of the great benevolent and missionary societies."

The above extracts are taken from a letter written by one of the largest contributors to our treasury. He is also most thoroughly acquainted with our work and the needs of the people for whom we labor, from personal knowledge. His words, therefore, have a double weight. He is not only a giver, but, from personal observation on the field, an intelligent giver. His total gifts to our work roll away up high into the thousands. Such a man has a right to speak. His words appeal with special significance.

It is a noble example we have here before us. Our hearts are moved as we contemplate such sacrifice. There are other givers to our treasury, and many of them, who are giving down to the feeling, even to the bleeding point, denying themselves that their gifts may be turned to our relief. We thank them; most heartily do we thank them, one and all.

But are there not others that might join the ranks of these self-denying friends and "lend a helping hand," even liberally, and still themselves be far from suffering and want? How would it do to pass this question on, and all around through the churches? Yet after all this remains true: it is nobler far, because it is more Christ-like to give until giving cuts and involves sacrifice. We invite a large accession to the company of such contributors, and in doing so feel that the invitation is not ours but Christ's.

THE CORRECTIVE SPICE.

In speaking of the value of education Lord Bacon observes that it is needful it should be accompanied with a corrective spice which he calls charity. Secular education only, is liable to promote infidelity and cannot be regarded as an unmixed good.

As Young, in his *Night Thoughts*, puts it:

"Talents, angel-bright,
If wanting worth, are shining instruments
In false ambition's hand, to finish faults
Illustrious, and give infamy renown."

The principles of revealed religion must be inculcated in the mind to correct and regulate the tendencies of learning. Men are by nature selfish, and whatever increases their capacity to seek for self becomes a possible calamity.

There is no question, however, as to the importance of learning. The essential thing is to keep in mind, and to illustrate in practice, that it should be subordinate to a spiritual object. Christ and his disciples proclaimed the gospel, a gospel so simple that a wayfaring man though a fool need not err therein. Until this day the vast majority of believers who have walked by faith and entered into rest, have been ignorant and unlearned men. There is nothing in the teachings of Christ, nothing in the acts of the Apostles that warrants belief in the paramount necessity of what is in our day called education. Schools in connection with mission work are comparatively a recent agency for promoting the gospel. The propriety of these, the utility of them when held as subordinates, when sustained as a means to an end, is manifest on every hand.

Christ first, Christ always, and then the things he has given us richly to enjoy, including secular learning, are healthful. More than this, knowledge may be—indeed, if it includes charity it will be—a power for good. No one who sits down to count the cost to see whether he be able to enter and win in the gospel warfare of our times, can fail to comprehend his need of knowledge. No careful observer of how the best Christian workers are developed can underrate the usefulness of Christian schools, or the importance of preparing the minds of the young to comprehend in the best way the things of religion, and to become competent to give a reason for their faith, when faith is entertained. The schools founded and maintained by missionary societies are, or most certainly should be, auxiliaries of great promise. The learning imparted by them has the corrective spice of charity.

We have judged it especially pertinent to set before our readers these observations in consequence of the Blair Educational Bill, which has already passed the United States Senate, and which will probably be reached by the House the coming winter. However many millions may be appropriated by this Bill for secular education, no substitute will be provided by it for the work of a missionary society. Indeed, the government aid will render missionary work all the more essential. The government does not charge itself with teaching Christianity to the young, and makes no direct provision for the corrective spice so essential to human welfare. This must be provided by the agents of Christianity itself. The demand for this will be multiplied a hundred-fold as the means for secular education increase. It is the well-known work of this Association to raise up, not simply teachers, but Christian teachers, those who, in pulpit and school-room, will give to learning its subordinate place; teachers who will hold up Christ and belief in him as the one thing needful—who will educate the young that they be better servants of him, better servants of their country and more helpful to each other.

The delay in voting national aid to education, has given time to our

great missionary agencies to prepare teachers in goodly numbers for the vast field. Enough are now ready to give some tone and current to the fountains of learning which we believe are about to send forth their healthful streams through the Southern country. But the supply of teachers raised up in that field is inadequate to the demand as it now exists. What will it be not long after government aid is granted? To us this is a serious question. Any falling off of receipts, any lack of enthusiasm on the part of our friends, inevitably enhances our anxiety. Will not the servants of Christ share more fully with us the burdens of our responsibility, and by prayer, by work among those who need encouragement in order to give, and by personal sacrifice, make it sure that what has been begun and sustained so auspiciously by this Association may not fail of its highest possibilities from lack of adequate support?

NATIONAL AID TO COMMON SCHOOLS.

STATUS AND PROSPECTS OF THE BILL.

REV. C. C. PAINTER, SEC. NAT. ED. COMMITTEE.

The readers of the *MISSIONARY* are doubtless desirous to know what the present Congress is likely to do with a measure vitally related to a cause which they have so much at heart as the education of the illiterate masses.

The bill introduced by Senator Blair appropriating an aggregate of \$105,000,000 during the next ten years after its passage, was taken up in a caucus of Republican Senators and after some material modifications adopted. After an exhaustive and very able debate lasting more than two weeks, it passed the Senate by a two-thirds vote (33 to 11), and had the support of two thirds of those paired and absent. Thirteen of the 33 affirmative votes were Democratic; two of the 11 negative votes were Republican. Of the whole 36 Democratic Senators, 19 favored the bill, 15 opposed it; the position of two is not known.

As indicating the sources of support and of opposition sectionally, it may be of interest to know that California, Kansas, Maryland, Missouri and Texas opposed it with the votes of both their Senators; while Alabama, Connecticut, Kentucky, Maine, Minnesota, South Carolina and Tennessee divided their votes.

The bill as passed appropriates an aggregate of \$77,000,000 during the next eight years, beginning with a smaller sum and increasing until the end of the fourth year, when the amount diminishes, and ceases with the eighth annual appropriation. No State can receive more than it raises by taxation, or otherwise, from its own citizens, and the sum received from this appropriation, as also what it appropriates from its own revenues, must be expended for all its school children alike, regardless of race or previous condition.

As this bill had the support of the best lawyers on both sides of the

Senate, its constitutionality, so far as that body is concerned, may be considered settled, and the line dividing the strict and liberal constructionists is no longer coincident with the aisle separating the Democrats from the Republicans. Five of the best lawyers on the Democratic side of the chamber, in elaborate and able speeches put themselves squarely on the side of national supremacy on all questions involving the integrity and safety of the Union, one from an extreme Southern State expressing astonishment that the Dred Scott decision should be quoted to-day as having any value; and another one reminding his party friends that the strict construction they had formerly given to the Constitution was necessitated by the existence of slavery, which is now forever dead.

It will be seen that this measure has the support of both parties and of all sections, and that opposition to it comes from men of both parties and from all sections, and if adopted, it will be a patriotic and not a partisan nor a sectional policy.

Its fate in the House is yet problematical, as it could not be reached in that body out of its regular order, except by unanimous consent, which could not be secured. It will doubtless be reached during the next session of this Congress, and it is the opinion of its friends, based upon the facts above stated and upon much personal investigation as to the views of the members, that it will secure as large a vote in the House as it did in the Senate, divided sectionally and between the parties in just about the same proportion.

The following schedule shows what proportion of \$77,000,000 each State and Territory will receive on the basis of illiteracy as shown by the Census of 1880 :

1. Alabama, \$5,348,660.86; 2. Arkansas, \$2,492,830.10; 3. California, \$659,316.97; 4. Colorado, \$129,247.34; 5. Connecticut, \$350,747.24; 6. Delaware, \$239,565.40; 7. Florida, \$989,444.30; 8. Georgia, \$6,421,843.29; 9. Illinois, \$1,794,173.77; 10. Indiana, \$1,366,771.56; 11. Iowa, \$575,146.95; 12. Kansas, \$487,127.02; 13. Kentucky, \$4,299,096.87; 14. Louisiana, \$3,928,753.96; 15. Maine, \$273,573.02; 16. Maryland, \$1,659,558.59; 17. Massachusetts, \$1,147,357.05; 18. Michigan, \$786,330.78; 19. Minnesota, \$426,291.71; 20. Mississippi, \$4,605,235.63; 21. Missouri, \$2,575,988.18; 22. Nebraska, \$142,253.50; 23. Nevada, \$50,210.78; 24. New Hampshire, \$176,484.23; 25. New Jersey, \$657,063.35; 26. New York, \$2,709,825.89; 27. North Carolina, \$5,725,371.04; 28. Ohio, \$1,626,969.11; 29. Oregon, \$91,598.50; 30. Pennsylvania, \$2,813,653.22; 31. Rhode Island, \$305,941.33; 32. South Carolina, \$4,563,860.61; 33. Tennessee, \$5,068,238.25; 34. Texas, \$3,904,716.05; 35. Vermont, \$106,425.85; 36. Virginia, \$5,310,469.08; 37. West Virginia, \$1,053,525.01; 38. Wisconsin, \$685,576.04; 39. Arizona, \$72,089.25; 40. Dakota, \$59,490.27; 41. Idaho, \$21,940.23; 42. Montana, \$21,064.04; 43. New Mexico, \$705,295.12; 44. Utah, \$108,911.26; 45. Washington, \$47,989.55; 46. Wyoming, \$6,860.93; 47. District of Columbia, \$318,096. Total, \$77,000,000.

This will enable the States in which the great mass of illiterates are located to employ more teachers for longer school terms, and thus enhance by almost fifty per cent. every dollar now expended by the A. M. A. and other societies engaged in educational work in the South. There will not be less but greater demand for the trained teachers sent from Hampton, Fisk, Atlanta and all the schools engaged in this great work, and the patrons of these schools and of the A. M. A., when this bill becomes a law, should thank God, not that the government has taken this

work off their hands, but that now every dollar given by them will have its full value and tell by its whole force on the work, because every teacher they can train will be in demand to the limit of his whole time and energy.

NATIONAL EDUCATIONAL ASSOCIATION.

The Educational Association at Madison, Wisconsin, in July, conducted by Hon. T. W. Bicknell, of Boston, was the largest educational convention ever held in this country. It would far exceed our limits to speak of the various discussions and papers which were of great interest and value.

The work of the American Missionary Association received large attention. Dr. Mayo gave an interesting address on the South. Professor Salisbury, our Superintendent of Education, read a paper entitled, "The Supplementing of the War," giving an account of what has been done in the South educationally by Northern benevolence since the war. Professor Bingham, of North Carolina, though not specially acquainted with the A. M. A., made a telling and characteristic speech on the educational development in his State of the white and colored races. Dr. Curry, of Richmond, Va., and Supt. Orr, of Georgia, made addresses in which both expressed their interest in the education of the blacks; while, as an object lesson of wonderful power and interest, Professor Crogman, a graduate of Atlanta University, and now Professor at Clark University, and Prof. B. T. Washington, the colored principal of a large and successful normal school in Alabama, gave able and finished addresses. A paper was also read by Miss Conway, of Memphis, on "Education for Women in the South."

One of the interesting sessions was that given to Indian education, when General Armstrong told his story of Indian work at Hampton; and Prof. A. L. Riggs, of the Santee Normal Training School, not only spoke of the obstacles and needs of his work, but brought forward fifteen pupils to sing their songs in Dakota and English.

The general Educational Exhibit at this Convention surpassed anything ever before shown in this line, being ahead in many respects of the Centennial Educational Exhibit. It occupied one wing of the Capitol. Some of the Western universities were well represented, the freehand, mechanical and architectural drawing being an utter surprise to many who had not realized the proficiency of pupils in this line of work. The Kindergarten Exhibit, too, was not only surprising in its variety, but really beautiful. We noticed comparatively little from Eastern States. The exhibit of the A. M. A., which had busied so many heads and hands in our schools for the last few weeks, was in a corner of the hall of the third

floor, and was certainly neat and creditable, though not large, and attracted many visitors and won much praise. Fifteen of the sixty-two schools under our charge were represented. The exhibits consisted of examination manuscripts, drawings, herbariums, some of which showed great care in the pressing of flowers; samples of sewing and darning done by the girls, and specimens of the iron, tin and carpenter work done by the boys.

The meeting was full of encouragement to many of our workers who were present, and we believe a stimulus was given not only to secular, but to Christian education that will be helpful and enduring.

WHAT THE REV. GEO. LEON WALKER, D. D., SAYS.

If the collective Christian people of this land, seriously intent on fulfilling the mission taught them by Christ, should look about them at this time and ask, Who is the needy one it is my business to bless? I think the answer is not difficult to find.

The most needy Lazarus lying at our nation's door is the millions of its lately enslaved and ignorant African dwellers in our Southern States. These are a people we have heard of often. Their faces are familiar. The cry in their behalf has ascended so frequently we are almost grown accustomed to the sound.

But, alike as Christians and as patriots, it becomes us not to grow so accustomed to it as to give it no heed.

At the Republican Convention, at Chicago, there were cast 298 votes by delegates from sixteen Southern States, which by no possible twist or change of affairs can be expected to cast this autumn a single Republican vote in the Electoral College. Those Southern votes secured the nomination of the man the Republican party has put into the canvass, and yet not one of those States will cast a single Electoral College ballot for him.

In those same States there are, by the census of 1880, 2,018,998 colored people upwards of twenty-one years of age unable to write their names, and between ten and twenty years of age 1,055,236 more, or 3,074,234 in all. Yet it is on the basis of this 3,000,000 population of *absolute illiteracy* that the representation of the Republican Convention which dictated Mr. Blaine's nomination is based; and it will be on the basis of that same population of illiteracy that the electoral vote of those States will be given to Mr. Blaine's opponent. I am expressing now no opinion as to the relative qualities of politics or of men. I am only pointing out a fact which all men and all parties are yet to be alike interested in.

I ask you if on ANY ground, as citizens or as Christians, it is safe to overlook the fact which stands so significantly and ominously out before us.

It is not less our interest than our duty to take up this problem and work at it till we work it out. As mere lovers of our country it is our duty to do it. As Christians it is our duty, moreover.

It will be an arduous, costly, disagreeable task? Very likely. It was so to redeem the world, and the lifting up to intelligence, self-direction, and Christian manhood of the vast masses of those unfortunate ones in our Southern land, who are what they are largely because others have made them to be what they are, will cost endeavor.

With this effort, our American Missionary Association is, in our Congregational churches' behalf, earnestly struggling. It is doing a good work. Its eight chartered educational institutions; its twelve high and normal schools; its forty-two common schools; its 279 teachers; its 9,640 students, speak in its behalf. Eighty-nine Christian churches, planted by its fostering care, with 5,974 members, witness to some spiritual success. As hopeful and as rewardful returns as come to any Gospel workers anywhere, come to these laborers, in the social, moral and religious regeneration of our Southern land.

AMONG THE CHURCHES.

REV. GEO. W. MOORE, WASHINGTON, D. C.

I arrived in New York during the Wall street panic, and the scenes I witnessed had a depressing effect upon my mind, in view of the state of the treasury of the A. M. A. I moralized on the calamity to our work that would happen if the threatened debt-cloud should burst upon the Association. I spent a sleepless night on Long Island Sound, so greatly was I agitated by the impending danger. I was happy to find, however, when I began my services among the different churches in New England, that the story of our work and its pressing needs was everywhere greeted with hearty interest and practical sympathy. What impressed me most was the missionary spirit of many churches. A Baptist brother in Maine, in discussion with one of our pastors on the leading characteristics of the various denominations, said "The Methodists are noted for their *zeal*, the Baptists for their *deep piety*, *deep water*, and the Congregationalists for their *missionary spirit*. All of our missionary enterprises have a strong hold upon the churches; they only want to be assured of our need, to come to the rescue. I have seen many instances of self-denial to help our cause. A young man came to me at the close of one of our meetings and gave me ten dollars for our work. He told me he was a poor young man, a student in the college and that his father had been a missionary among the Indians.

I am pleased to note the interest the Christian women are taking in missions, especially in woman's work for woman. They seem anxious to know more about our Woman's Bureau and to do more for it.

The woman's meeting held in its behalf at the State Conference, Biddeford, Maine, in June was one of rare interest. Miss Mary Lunt gave an interesting account of her labors at Selma, Ala.; Miss Emery gave her

impressions of the A. M. A. work in the South, and I testified to the fidelity of our workers and the great need of this department of Christian effort, all of which was listened to with great interest. The President called attention to the growing needs of the Bureau, and the necessity of the auxiliaries giving more for its support during the coming year. My visitation among the churches has given my faith a greater grasp and has led me more fully to appreciate the words of a Vermont pastor, "Nothing can resist the power of an awakened church because of its union with Christ." The churches thus awakened, and filled with the love, power and sympathy of their great Head, will enter more fully into the great spiritual enterprises for the world's redemption.

I have seen much to interest and instruct one who, from having been a slave, comes in contact with the country and people of this section for the first time. The homes, and home life and business activities of these beautiful New England villages are in marked contrast to our Southern towns which were cursed by slavery and ravaged by the war.

Under free labor and the business activity that is gradually making its way into the South these towns are yet to spring into new life and hope. The large cities of the South, with their factories and business enterprises, show what can be done for its towns under favoring conditions.

The schools and churches of New England have done much to make her what she is, and one coming among her people as I have come, and experiencing her hospitality and cheer as I have, is filled with gratitude and strength, and qualified for service among his people as never before. Many thanks to the kind friends who have welcomed me so cordially and helped me on my way with prayer and timely assistance.

MORE SOUTHERN TESTIMONY.

Mr. Avery Jay, formerly editor of the *Clarion*, Jackson, Miss., attended the anniversary exercises at Tougaloo University, and gives the following for publication in a Mississippi paper :

"During our stay we enjoyed the hospitality of the institution and were struck with the neatness everywhere. The cooking is all done by the students, and is excellent. The tables are served in a very prompt and pleasant manner. The dining hall is a very large one, and all dine at once. The most beautiful order prevails. The students are instructed in various industries, such as working in tin and iron, carpentering, the care and treatment of stock, farming, and nearly everything that is likely to be of practical use.

"Prof. Hotchkiss gave an exhibition of his tin class, or, as he termed it, his class in 'Tinkerology.' This was highly satisfactory.

"The buildings and grounds were beautiful. My visit was one I had for several years wished to make, and with the purpose and object of ascertaining the quality of the work turned out and the amount of good that was done by this institution, one of the few operating in a field where so much work is to be done and should be done. I was much gratified and pleased with everything I saw. The manage

ment is excellent; the faculty is composed of a number of Christian men and women devoting their lives to the work of elevating and training the negro race, and we do not think the task could be intrusted to better hands.

"This institution deserves the encouragement of the people and the State. The last Legislature recognized its work by appropriating \$3,000 for this year and next. We really think the work done will warrant even a more generous appropriation next time. Most of the students are to be teachers, and good teachers are sadly needed among the colored people in the State. This work should be encouraged heartily, and the workers in it should receive every kind of recognition from our best citizens."

The good words spoken in behalf of the *American Missionary* by the writer of the following letter we appreciate. We cannot well reproduce Ju Lee's address in our columns, but we have had it struck off as a circular and will furnish it to any who may desire, on application:

"Apart from the religious intelligence conveyed through the columns of the *American Missionary*, no publication of its size in our country conveys more valuable personal or local information respecting an interesting portion of our country than this. The writer once offered at his own expense to furnish the reading classes of a school of 400 scholars with this pamphlet on account of its valuable reading matter. My special object, however, in this communication is to recommend the republication in its next issue, of a part or the whole of an address delivered by Ju Lee, a Chinaman, printed in the August number, followed by something like this: Ought our country to forbid the writers of such addresses as this the privilege of citizenship?"

A NOBLE EXAMPLE.

The late Dr. Chas. C. Beatty, of Steubenville, O., affords a noble example to business men and to others in the disposition of his wealth. Many years ago he prayerfully set apart one-tenth of his income for the cause of Christ. When the financial crisis of 1867 brought distress upon the treasuries of the benevolent societies he determined to give one-fourth. In view of the fact that he had pledged himself never to allow the principal of his fortune to exceed \$70,000, when his property equaled that amount he gave away his entire income. Accordingly the value of his estate is \$65,000, his gifts aggregating \$500,000.

BENEF ACTIONS.

The late Mary Hopeton Drake bequeathed \$10,000 to the Theological Seminary at Alexandria, Va., the income to go for the education of two poor young men for missionary work.

A pleasant incident of the inauguration of Dr. Knox as president of Lafayette College was the announcement that Hon. John I. Blair would give \$15,000 to purchase a residence for him.

By the will of the late William Perry, of Brockton, Mass., the Massachusetts Institute of Technology will receive a bequest which it is estimated will amount to \$40,000.

Whitworth College, Brookhaven, Miss., has received the gift of a new building and other property valued at \$20,000 from Dr. H. F. Johnson.

Mrs. C. H. McCormick, of Chicago, has added \$20,000 to the endowment of a chair in Washington and Lee University, which her husband founded and endowed with \$20,000.

St. John's College, Fordham, N. Y., has received, through the generosity of the Hon. William R. Grace, Mr. Henry Emigh, the Hon. John D. Crimmins, and Mr. James Donohue, funds that will establish eight scholarships, valued at \$350 each.

Hartford Theological Seminary has received a gift of \$5,000, the income of which is to be expended for a series of lectures on Christian missions.

Hon. E. A. Goodnow has given \$10,000 to Grinnell College, Iowa, for a library building.

William A. Slater, of Norwich, son of John F. Slater, has given a fine brick building, to be two years in constructing, to the Norwich free academy. It will be known as the Slater Memorial Hall, and will have halls, art rooms, and rooms for the museum and for libraries. The building will cost \$100,000.

According to the estimate of the Commissioner of Education at Washington, the people of the Southern States would increase their income \$150,000,000 a year by exchanging their illiterate for educated laborers. The same authority asserts that a common school education increases the productive power of the laborer fifty per cent. an academic one hundred and a collegiate two hundred per cent. Endowments and other provisions for such schools are the crying want of the South.

GENERAL NOTES.

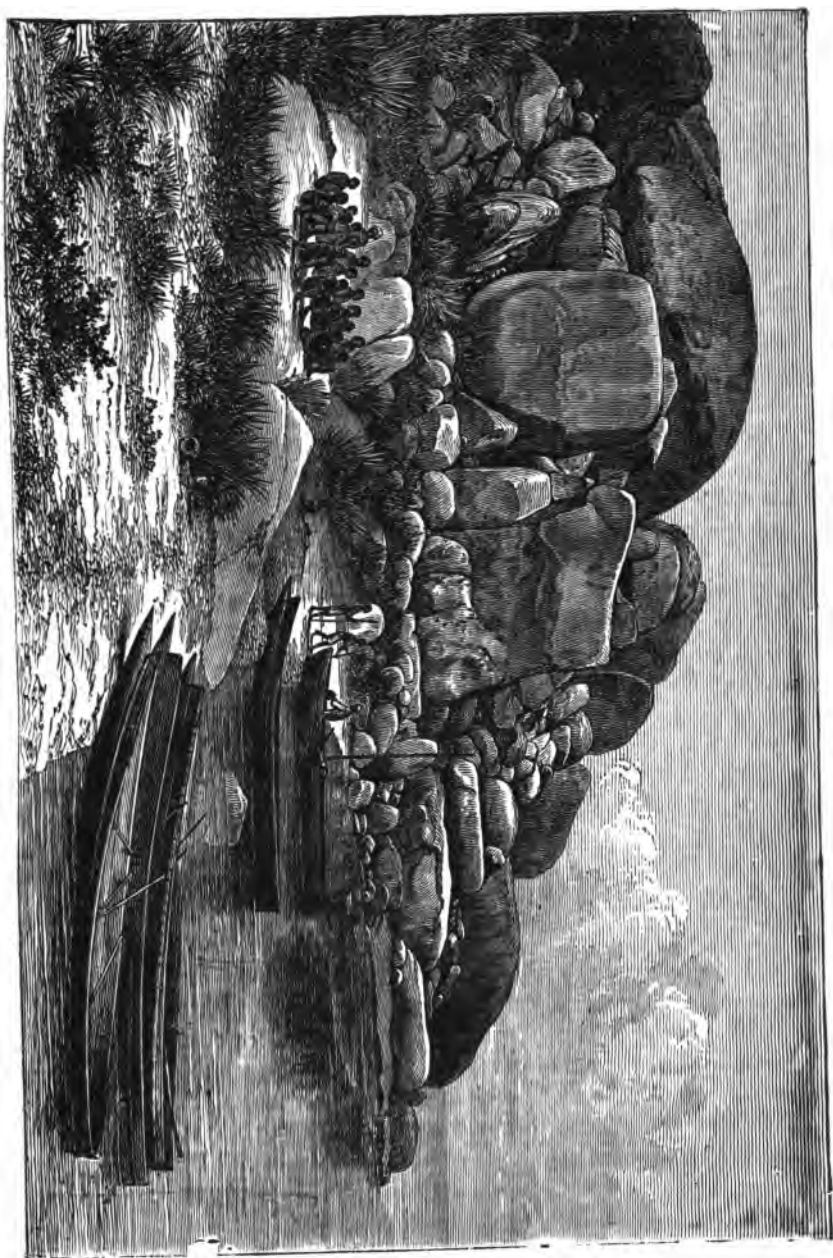
AFRICA.

—The telegraphic line between Tunis and Kairouan is completed.

—The Spanish Government has ratified the treaty relative to the cable from the Canaries to the Senegal.

—M. J. Thomson has safely returned to Zanzibar from his exploration of the region above Kilimandjaro and Kenia.

—Repositories of gold have been discovered at Moodie's Reef, in the Transvaal. Many persons have gone there from the colony of Natal, by way of Lorenzo-Marquez, the route leading to the site of the mines being free from fever at this season of the year.



WEZE ISLAND IN THE VICTORIA NYANZA LAKE.

—M. Paul Melon, a delegate of the Alliance for the propagation of the French language, and one of its most zealous promoters, has visited the schools of the Regency of Tunis and of Tripoli, distributing books medals and rewards. He has also established at Tunis a public library.

—Dr. Schweinfurth has returned to Cairo from his exploration in the Libyan Desert, which has furnished a rich harvest of objects of natural history. In the environs of Birket-el-Keroun, Lake Moeris of the ancients, he discovered an Egyptian temple which pertained to the first dynasties of the empire of the Pharaohs.

—According to the report of the Minister of Italian Commerce, the result of the Italian mission in Abyssinia is favorable. It will be possible to obtain from that country, where sheep are numerous, a good black wool. An Italian living at Gondar will endeavor to export this article, and has sent samples to Livourne.

—A scientific expedition, organized under the auspices of the societies of geography of Berlin, Hamburg and Gotha, will shortly set out for Loanda. Among its members may be found a botanist, a geometrician, a photographer, etc. The object is to traverse the country from Loanda to Zanzibar. The explorers will survey the land, determine the latitude and longitude, and make mineralogical and zoölogical collections.

—There has recently been formed in Berlin a society for German exportation which proposes to establish offices upon the eastern side of Africa. Count Pfeil, who has lately made a journey there, suggests that the coast between Zanzibar and Mozambique presents the best positions for the proposed stations.

—The staff of the Bureau of Upper Senegal will construct a model of a little sailing vessel, flat-bottomed and suitable for navigation upon the Niger. Later, special workmen will be sent to Bamakou to construct on the spot similar boats that may relieve the difficult transport on the backs of mules of the boats to be put up in sections.

THE INDIANS.

—Indians from the Sissiton Agency, to the number of 1,500, assisted the people of Brown's Valley, Minn., to celebrate Independence Day.

—The General Council of the Choctaw Nation provided \$100,000 at its recent session for a new council house. The old building formerly used for that purpose is to be converted into a manual labor school for the industrial education of orphan boys.

—Fifteen Indian boys and girls under direction of Prof. Riggs, from the Santee Agency, Nebraska, were present at the National Educational Association, Madison, Wis., where they sang in Dakota and in English, one of them playing the organ. Their presence created a good deal of enthusiasm, and the interest in their behalf culminated in a collection of \$300 to defray their traveling expenses.

—The Pequot Indians, whose tribe now numbers less than 500, have appealed to the State authorities of Connecticut to protect the graves of their ancestors against relic hunters. They are wards of the State, and live in a condition of semi-civilization on a plot of 1,000 acres of land set apart for them.

—An Indian basket-seller from Nova Scotia, after protesting that he was no tramp, but paid his way, went on as follows in response to a question as to what he thought of white girls: "White girl no good. Make nice doll. Make lots music. Look good, but no good. Squaw better for Indian; keep better track of squaw. Storm come and soak white girl in tent, kill her; squaw and papoose get dry in sun, no hurt at all. White girl good for nothing."

THE CHINESE.

—The Chinese in California have taken to raising the poppy for opium, and there is an outcry against it.

—The Methodist Episcopal Church South support in China 18 missionaries, 12 native preachers and 14 other native helpers. They sustain 10 schools for boys and 9 for girls and have an aggregate of 838 pupils.

—Dr. and Mrs. Whitney bring with them from China a lady who comes to America to master the English language, obtain a medical education and then return to labor among the Chinese women.

—China is about to begin building its first railway. It will connect Peking with Tientsin. A similar experiment was tried some years ago between Shanghai and Woosung, but religious superstition at last got the better of the people and the contrivance of the outer barbarians had to go.

—Cheng Tsao Ju, the Chinese Minister who recently sailed from New York for Peru on diplomatic business, visited the Chinese Club in Mott street before his departure, and made a speech commending his fellow countrymen for their peaceable habits, and urging them, when they have made their money, to return to their native land. "No matter," he says, "how habituated you are to American customs, they can never equal those of our home. Those among you who have wives, children or parents in the Flowery Kingdom, take care of them so that your name may be honored among your kin."

REPORT OF THE OHIO ASSOCIATION ON THE WORK OF THE A. M. A.

The work of the American Missionary Association still appeals, with no abatement of urgency, to the churches of this Association. The Chinamen on the Pacific coast are slowly increasing in number, and the problem which they present is still before us for solution. The Indians are grimly falling back before the ad-

vancing armies of our civilization ; it may be a question whether they will not be trampled out of existence ; but, if this should be their fate, the exterminators will suffer more than the exterminated ! In such a ruthless and conscienceless destruction, the cry of the avenging deities must be not "*Vae victis* !" but "*Vae victoribus* !" Those who have no interest in the Indians should wish to save their country from the sin and shame which would be incurred in destroying them. The society that seeks to awaken the conscience of the nation in respect to its obligation to the Indian is doing the nation a good service.

At the South, the negro population is rapidly multiplying ; and the need of providing those crude and blind multitudes with education and the Gospel was never more evident. Some recent movements among the colored people in this country indicate the peril which is sure to arise from this source in the near future. It is clear that the negro is going into politics on his own hook ; he has got the idea of using his political power for his own advantage ; he will make the best terms he can with the different parties ; and he will be strenuously urged to put his votes where they will bring him the largest returns in the way of offices and preferences, without much reference to the welfare of the country. The fact that the disposition to make political combinations for selfish purposes is growing among the negroes and that there is a set of unscrupulous politicians of both races who will make it their business to foster this selfish tendency, is becoming quite apparent. The danger that the negro would be robbed of his political rights was never so great as is the present danger that he will be debauched through the abuse of his political powers. Against this danger the only standard that can be lifted up is that of Christian education. No weapons avail against this foe but the weapons that are not carnal—light and love. And in the welfare thus waged some splendid victories have been gained. The success of the work of this Association, as exhibited in the Census tables, which show that while illiteracy is fairly holding its own among the whites of the South, it is rapidly diminishing among the negroes, gives us the strongest encouragement in pushing our work in this field with increasing vigor. It is perfectly safe to say that no other agency, religious, educational or political, has done so much to elevate the black man, and to fit him for the citizenship with which he has been endowed, as has been done by the American Missionary Association. The work is not yet done; its demands were never more imperative. May we not hope that the churches will respond to its appeal during the coming year with greatly enlarged contributions.

WASHINGTON GLADDEN, Committee.

THE SOUTH.

REV. JOSEPH E. ROY, D.D., FIELD SUPERINTENDENT.

PROF. ALBERT SALISBURY, SUPERINTENDENT OF EDUCATION.

ONE DAY'S WORK.

Our missionary at Macon, Ga., Rev. S. E. Lathrop, gives the following as a specimen of one day's work. It is interesting reading, and should have place in the modern record of the "Acts of the Apostles" :

After breakfast and prayers, visited our Lewis High School for an hour, piloting

a Northern friend through the various departments, not forgetting the library and workshop. Wrote an article for the *American Missionary* magazine and another for a Wisconsin newspaper. Visited several families of poor and sick people, finding destitution, which was relieved in part with clothing, medicine and food. Received and unpacked a lot of clothing from W— in Ohio, and a package of books (for our Lewis Public Library), besides some welcome Bibles and Sunday-school papers from A. in Wisconsin. Wrote eight letters and four postal cards answering inquiries about books, papers, clothing, climate, schools, shops, white and colored people, and various other subjects. Had calls from four young men, former pupils in our school. One is a Baptist preacher, seventy miles down the Southwestern Railroad, preaching and teaching. Gave him a bundle of Sunday-school papers and books, as much as he could carry. Another came for a supply of Bibles and Testaments, which I could only furnish in part. Gave him also a large bundle of papers. He works hard six days in the week, and on Sunday runs two different Sunday-schools, three miles apart. Another young man is doing good work as a teacher in the H— district. His Sunday-school enthusiasm is strongly opposed by the "Hardshells," or Primitive Baptists, who don't believe in Sunday-schools at all; but he is getting good foothold and lets his light shine in the darkness. The fourth caller is now teaching in the W— district, and is likewise doing quiet but earnest missionary work. He superintends two Sunday-schools two miles apart, one Baptist and the other Methodist. The only reading matter that most of the people have is what they get here. One young teacher told me of a pupil of his who walked eight miles to carry to his relatives one of these papers which he had received. His own school-house is a shabby church building, unacquainted with paint or glass, with rough board shutters, with cracks in the walls and roof through which you might stick your fist, with one old broken chair and a dozen rough rickety benches, with a blackboard four feet square of his own manufacture. Sometimes he gets his pay for teaching within six months after the work is done, sometimes not. But he is in dead earnest, and is bound to do good. Sorted out and gave to each of these four earnest workers a bundle of Sunday-school and religious papers. The Lord bless them. One of them, amid terrible discouragements and trials, runs a temperance society—gave him some temperance picture tracts and other documents. Bell rang three times while we were eating dinner. Two poor women wanted clothes for their children, which wife furnished, being acquainted with both cases and knowing they were worthy. Received a letter from Massachusetts, asking for an "interesting missionary letter" to be read to a Sunday-school there. Another from a colored Methodist preacher wanting books and papers; another from Illinois, with kind words and a subscription for the *Helping Hand*; four other letters on miscellaneous business, and several welcome packages of second-hand Sunday-school picture papers from some unknown friend. Worked one hour setting type for the next *Helping Hand*, having no money to hire help. Printed on "Gospel Press" some labels for our library books. Looked into the sewing school where the girls were stitching; in the Industrial Department the boys were pushing planes, saws, hammers and chisels with great enthusiasm, making some small articles of furniture under direction of the teacher. Talked, sang and prayed with a dying man near by, trying to show him Christ's love. At night went three miles and held a meeting of the Mead Temperance Society in a suburban M. E. Church. Talked and sang and obtained two names for Paul's gospel principle of total abstinence. Distributed a lot of temperance papers, and was warmly invited to "come again." Home at 11 p. m., tired and worn, but with a quiet conscience.

STUDENTS' WORK.

FROM TOUGALOO UNIVERSITY.

One young man who has been in our school for some time has taught for the past three years in the same district. His field is not considered a very encouraging one, yet during this time he has succeeded in gaining the confidence of the people, although an influential trustee has worked against him because he is not a member of the "Grand Christian Charitable Society." The people were all opposed to temperance, they used whisky and taught their children to drink it. His assistant, a man who had taught for two years, drank and smoked. Yet this summer he had no pupils who used tobacco or snuff around the school-house.

A classmate who taught in the same part of the State was among a people doing well, yet he was about discouraged by the same difficulties—sectarianism and intemperance. The man with whom he boarded sent to town every week for his two gallons of whisky.

Another young man of the same class taught in a pleasant prospective railroad town, where the people were industrious and intelligent. They were buying land as fast as they could, and making comfortable homes for themselves. He considered the field a good one, and meant to stick to the place and grow up with it, for he had the support of his patrons, and of the white people also. This summer at the close of the school provided for by the county he had a "pay school," which, before the month was out, numbered sixty scholars who paid one dollar per month. The people agreed, if he would return next winter, to give enough money to extend the term to six months, and promised to make it eight months as soon as they were able. In this place he found a strong sentiment in favor of temperance. They had indeed a local law prohibiting the sale of liquor. Nearly half of the pupils signed the pledge.

One of our students gives this account of her year's work: Last winter she met the girls at her boarding place once in so often, and together they learned something of how to cut out garments, and put them together, a knowledge in which many of them were deficient. She also proposed that they spend a part of the school intermission and recesses in learning how to knit. They had no money to buy the material, they told her, but some of them finally accepted the plan she presented—that they give up snuff, let her have the money they usually spent for it, and she would see that they had the material needed. Fifteen pairs of socks were knit in this way, besides some mittens, the work of the boys. This summer she taught on the same plantation. Before her school closed the people had harvested the most of their crops. There, and in other places where she had taught, it is the custom for the people during the fall, until after Christmas, to give themselves up to attending festivals and having "a good time." To get the money to spend they must *sell* what they have raised, their corn and potatoes as well as cotton. The former they usually part with at a low price, regardless of the future—not saving enough even for food for themselves and their animals during the winter, nor for seed the following spring. For instance, corn they will sell now for 40 or 50 cents per bushel, and then they must buy back again from the same man, perhaps this *same* corn, at \$1.50 per bushel, or for \$2.00 on time. Potatoes and other crops are generally sold and bought back again in a similar way. She made it her work this summer, she tells us, to endeavor to prove to the people how much they lost in this way, and how useless it was for them to expect to provide themselves homes and rise in the world until they really *did* provide carefully for the future.

EXPERIENCES OF STUDENT-TEACHERS.

BY REV. S. E. LATHROP, MACON, GA.

I have recently met quite a number of our young people from various schools who have been out teaching during their vacations. Their experiences are very interesting. They are alike in one thing—that of representing the intense ignorance, superstition and vice which still prevail in the country districts. The towns where our higher schools are planted are oases here and there in a great arid moral desert, and these oases are few and far between.

All these workers testify to the appalling amount of intemperance among the masses, both white and colored, and the great hindrance this caused to the school work. Many of the native preachers, whose influence is almost boundless, are themselves corrupt and intemperate, and the old saying is mournfully true: "Like priest, like people." Some of these preachers have sense enough to see that the temperance cause is the right and the true one, and publicly they will advocate temperance and moderation, while privately they resort to the bottle. Some of them unblushingly aid in selling liquor, being rewarded by a drink of the fiery poison. One preacher, on his way home from a Sunday service, pawned his Bible for a glass of strong drink at a wayside groggery.

Besides intemperance, these teachers tell of the universal use of snuff and tobacco; the meeting-houses being besmeared with tobacco juice (and this, too, has been seen, and is seen to-day, in white churches). Snuff is used, not for the delectation of the nostrils, but for the mouth; so that in every country Sabbath congregation the women and girls carry their snuff boxes (generally of small gourds) and snuff sticks with them to church, with frequent "dips" of the chewed stick into the precious stimulant, and replacing it in the mouth during preaching. At one place, the keeper of a little grocery near the country church sold ten dollars' worth of snuff alone on a single Sunday. If this money had been put into books, or homes, or school papers, how much better it would be for these degraded multitudes.

I am full of admiration for these heroic young teachers, so many of whom have the spirit of true missionaries. They have to work hard to get their schools started. Oftentimes their boarding place is uncomfortable and unhomelike to the last degree. Very often they teach in tumble-down, barn-like church buildings, with excruciating log-hewed benches, with scarcely a decent seat within their walls, with rain pouring through their gaping roof and sides, with shaky, rickety floors, with board-shuttered windows without a single pane of glass; with muddy roads and swollen creeks in wet weather, with broiling sun and heavy dust when dry; with much stupid indifference on the part of many parents, who "grewed up widout larnin,' and reckon dat larnin' won't do the chillun no good"; with a few earnest ones to help, who are poor as Job's turkey; with a painful scarcity and a vexing variety of dog-eared school books; with contempt and often opposition from white planters; with vice, superstition, sensuality and the densest ignorance on every side; and yet, with God's help, these young disciples work and pray and toil, until in many cases the "wilderness blossoms as the rose"; in the midst of grinding poverty, being obliged to wait six months or more before they can receive their hard-earned pittance; still they persevere, and labor on, with a hero's courage and a martyr's faith, thus slowly but surely "leavening the lump." Let us pray for them and help them, and build up the schools where more of them may be trained to guide rightly these wandering feet.

THE INDIANS.

CLOSING EXERCISES.

SANTEE NORMAL TRAINING SCHOOL, SANTEE AGENCY, NEB.

PROF. A. L. RIGGS.

Thursday forenoon and afternoon and Friday forenoon, June 26 and 27, public examinations of classes were held. It is very high praise to be able to say that the exercises would have done credit to any school; for it is only a few years ago that such an examination would have been impossible. Prof. L. S. Pratt's language classes were quite remarkable. Mrs. Wood's classes in arithmetic and U. S. history did much honor to themselves and their teacher. In arithmetic they worked on the board, quickly and correctly, examples in partial payments. In history they seemed quite at home in dates and names, and their written work was noticeable for its correctness. Miss Ilsley's classes in reading and arithmetic also did well. But her music-reading classes and the class in Bible history (Foster's Story of the Bible), gave good proof of her indefatigable work. We can challenge any school anywhere to show better work in reading music at sight, in good tone, and chorus work. Mr. Garvin's classes in Dakota geography, and English-Dakota translation, were well handled. And Mr. James Lynd's class of little frightened Teton girls who read and translated in the Model First Reader, must not pass unnoticed. They did nicely.

On Friday afternoon and evening, some literary exercises were had, enlivened by chorus and quartette singing by the school. We give the programmes:

FRIDAY AFTERNOON.

1. Singing, "Jesus Loves the Little Children"..... By the School
2. Prayer..... By the Principal
3. Recitation, "The Old Clock on the Stairs".... Nine girls of the Dakota Home
4. Recitation, "One by One the Sands are Flowing,"
Lewis Carrow, Wabashaw, Minn
5. Singing, "When He Cometh to Make Up His Jewels,"
By Mr. Wand's Sabbath School of Little Boys and Girls
6. Recitation, "The Blessing"..... Eunice Kitto, Santee Agency, Neb.
7. Singing..... By the School
8. Dialogue, "The Little Gardener"..... Frank Phillips and three little girls
9. Recitation, "The Three Kittens"..... Jeremy Wold
10. Exercise Song..... Primary Scholars
11. Recitation..... William Abraham, Santee Agency, Neb.
12. Recitation, "Never Speak Ill of Your Neighbor,"
Frank Lawrence, Flandrau, D. T.
13. Singing—Solo, "I was Lost, a Little Lamb"..... Alice Conger, Chotian Creek, D. T.
14. Recitation, "The Three Fishers"..... Frank Pattinaude, Ft. Berthold, D. T.
15. Recitation, "Your Mission"..... Gilbert Sampierre, Yankton Agency, D. T.
16. Singing.
17. Recitation, "Nathan Hale"..... John Young, Ft. Berthold, D. T.
18. Exercise Song..... Primary scholars
19. Singing..... By the whole School

FRIDAY EVENING, JUNE 27.

1. Song, "Up the Hills in the Early Morn"..... By the School
2. Prayer.
3. Recitation, "Consider the Lilies"..... By little girls
4. Recitation, "The Village Blacksmith"..... Mark Khune, Santee Agency, Neb.
5. Semi-Chorus, "We lift our Tuneful Voices."
6. Recitation, "Maidenhood"..... Fanny Ellis, Yankton, D. T.
7. Essay..... James Lynd, Sissiton Agency, D. T.
8. Round, "Come, follow me."
9. Recitation, "Over the Hills"..... Samuel De Faud, Yankton Agency, D. T.
10. Recitation, "The Arrow and the Song"..... Annie Ellis, White Swan, D. T.

11. Dialogue, "Dolly's Doctor"
Alice Conger, Choteau Creek, D. T., Willie Wilkenson, Ft. Berthold, D. T.
12. Quintette, "The Serenade."
13. Recitation, "The Little Brown Hands,"
Richard King, Sissiton Agency, D. T.
14. Song, "The Old Black Cat".....By the School
15. Essay, "How Santee has Improved".....Ellen Kitto, Santee Agency, Neb.
16. Semi-Chorus, "Sweetly Chimes the Bell."
17. Declamation, "On the Death of Lincoln,"
James Garvie, Sissiton Agency, D. T.
18. Quartette, "All Among the Barley."
19. Song, "My Mountain Home".....By the School

THE CHINESE.

NOTES FROM THE FIELDS.

BY REV. W. C. POND.

1. *Petaluma*, though always showing too many points of interest and promise for us to consent to abandon it, has been comparatively barren so far as saving results were concerned. But I trust a better day is coming. Mrs. Colby writes of one of the pupils who had been absent for a few weeks: "I am much pleased at the return of Wong Chung. He says he prayed God *velly much* to come back to Petaluma. I think his influence over the 'boys' will be good. He has the right spirit, and I believe he is a true Christian."

2. *Placerville* is a new field, where the work is done at slight expense, or it would not have been done at all. There were, however, some encouraging signs, which led me to ask Joe Jet, our Marysville helper, to spend the month of July there. His first letter, written a day or two after his arrival, was rather disheartening, though the teacher wrote that "his presence seemed to act like a charm on the school." But a second letter, written on the 19th inst., is more cheerful. He says: "Christian people here are very glad to have me meeting with them, and never be ashamed our Chinese to be their friends. And some of the good Christian families invited me to go to their houses and visit them and sing with them. Some ladies like to work for Jesus, so they have a school-room and teach on Sunday evening at five to six o'clock. Sunday afternoon I went out preaching on the street in Chinatown, and asked them come to inquire this religion. Some of them come after me when I got home. In the week days some came to see me, and I talk with them what I came here for. Then they said: This doctrine teaching us to do right, but should not be to save their souls. One man very learned. I showed him some nice catechism. He took it and read it many days. He also said: These most like our Chinese sage-teaching, and it is good; but how *our souls should be saved*. Though their hearts so dark, yet the good seed is sowing in them. May God send his light, spring them up in future."

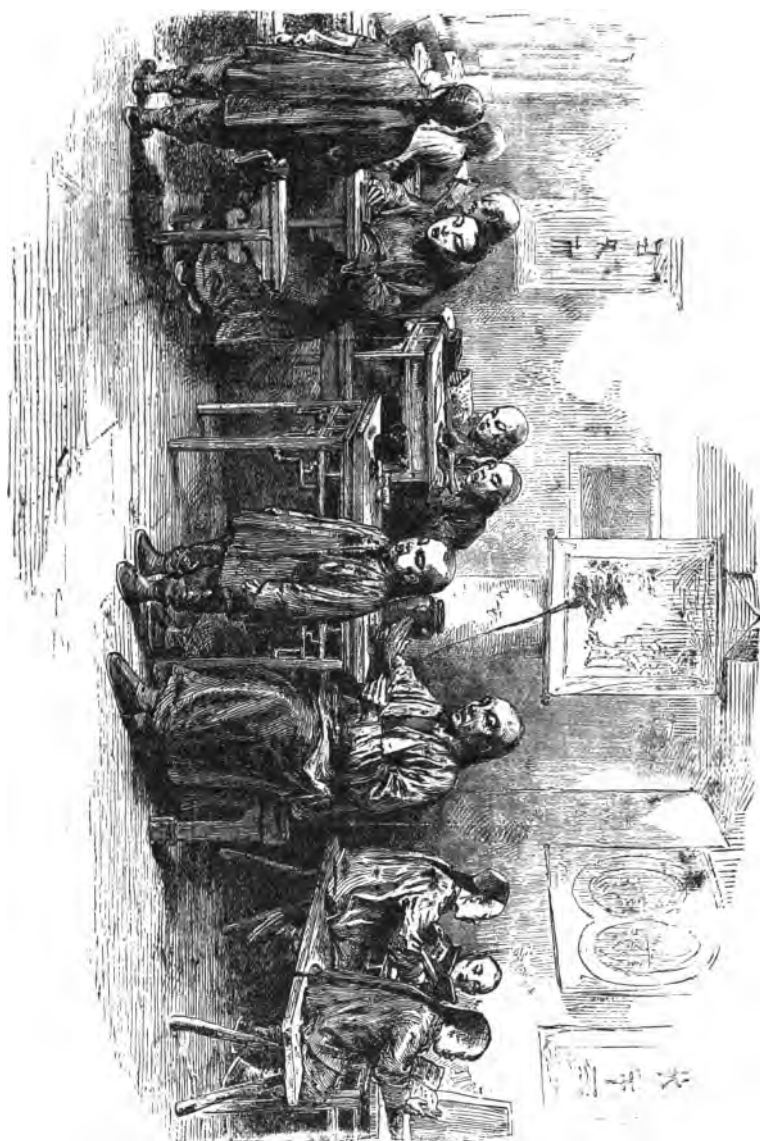
3. In *Oakland* the work goes on well. Volunteer helpers (Chinese) are very faithful. One of the pupils has recently been baptized, and several, by joining the association, express their purpose to live for Christ. Miss Carlton writes: "The scholars are very considerate, and seem eager to learn. Nearly all of them are very regular in their attendance at the Wednesday evening meeting, and seem very much interested in the Bible lesson. I am looking for more fruit."

4. *San Francisco*.—We are expecting that five Chinese brethren will be received to Bethany Church at the August communion, four of them on profession of faith. To some of the constant and careful readers of the *MISSIONARY* it may

be an old story if I speak of the care which is exercised to make it certain when this confession of Christ is made that it is intelligent and sincere. But to many it will be new, and one or two minor points of interest in these cases call it to my thoughts again. These brethren, upon declaring their purpose to follow Jesus and worship the true God alone, are received to our "Association of Christian Chinese." Here they wait for six months at least before applying for baptism. All these four whom we are hoping to welcome in August have been in the Association about eight months. Their names were presented to the church in a certificate worded substantially as follows: "This certifies that L. Q. has been a member of the Congregational Association of Christian Chinese for eight months; that he is believed by us to be a true Christian, and as such is hereby recommended for baptism and reception to the Church. By vote of the Association." Brethren thus recommended have devoted most of their time in the school for some weeks to the study of our Confession of Faith and Covenant. When they come to me for examination they are generally able to read it quite fluently, and to give intelligent answers upon its various points of doctrine. Their orthodoxy is always unquestionable. Their simple reading of the Word seems not to expose them to the questionings which afflict and hinder wiser heads. (See I. Cor. 3: 18-20.) At the same time they are not slavish. When, for example, last evening I came to the point of the conviction of sin by the Spirit of God, one of the brethren responded, "All have sinned," and the other, "While bad heart, we do *everything* wrong:" so that I, on my part, silently replied: "Even so. Depravity universal and total." On the other hand, as illustrating their freedom of thought, one brother was expected, and was himself desirous to be received to the Church, but could not consent to be baptized till he should know "what good that little water on one's head could do." And when one suggested that he might accept so small a matter as that on the teacher's word that it was right and necessary, he persisted in declining till he for himself could see the meaning and the profit of it. I have sent a message to him commending his spirit, and inviting him to come to me, for he had seemed to be afraid to come to me lest I should rebuke him as too free in his inquiries. I shall try to convince him that the freer our questionings, if in the spirit of Christ, the better Christ is pleased, and the surer shall we be of coming to the truth.

The examination is always quite rigid, covering not only the facts to be confessed and the consecration promised in the covenant, but such points of conduct also as, in view of a Chinaman's special temptations, need emphasizing. These points, however, are now so well understood; the stand has been so long and so distinctly taken in reference to gambling and opium, and all complicity in idol worship; in reference, also, to the reading of God's word and prayer, and the forgiveness of injuries and the avoidance of quarrels, and earnest co-working in the Gospel, that all who present themselves have weighed these matters, and are quite ready to reply. But, after all, we rely mainly not on the examination, but on the testimony of our Chinese brethren, and we seek to make them feel that the responsibility for presenting such as ought to be baptized, and for restraining such as ought not to be, lies almost wholly with themselves.

5. *Sacramento*.—Miss Carrington writes: "You will see by the report that the attendance has continued good, with an increase in the Sunday-school. Three more have joined the Association, and others are almost persuaded, but not yet delivered from the fear of ridicule and persecution. The attendance of Christians at their prayer-meetings puts to shame the members of our churches. Very rarely is one absent, and, even when prevented from attending the school session, they come after nine in the evening to the prayer meeting." I close with a few



A CHINESE SCHOOL.

extracts from a letter to me from one of our Sacramento brethren : "My teacher told me once she wanted me to write to you how I became a Christian. I was as sheep going astray, but am now returned unto the Shepherd and Bishop of my soul. When I was in China I did not know the only living true God, and Jesus Christ, neither Kingdom of Heaven, and this beautiful book of the Bible, so I did many things wrong. * * * Christ is my great shepherd. He saw me going far away from him and near to be perish. So he left his kingdom, come down to the earth, suffer, died to save me. And he call himself—I am the good shepherd ; good shepherd giveth his life for the sheep. * * * He is the great physician to heal my sickness, body and soul. * * He has healed me. Now I got well ; my eyes can see. * * I thank him for his kindness and his love ; and I thank you too. for you have opened this Mission School for our Chinese. I came to school, learned of this Word of Eternal Life and found Holy Ghost my comforter. I got very happy now. But good many people in China. They do not know these things. I like to go back to teach them, but I could not, for I not studied much in Chinese. My mother was too poor to send me to school, for my father early died. * * * I write these few lines to let you know my feeling now I am become a Christian."

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

REPORT FROM TRINITY SCHOOL, ATHENS, ALA.

MISS M. F. WELLS, PRINCIPAL.

We omitted this year our usual exhibition, which is so dear to the hearts of the people, and brought all our best thoughts and effort to bear upon a thorough review of the work of the term, and succeeded in keeping the zeal of our pupils up to "concert pitch" to the closing hour. The parents came out in full force, and showed no flagging of attention whether they walked into the Primary and listened to the little ones, as they read so expressively, at sight, any sentence their teacher's crayon might flash upon the board, or with equal readiness filled out any equation within the limit of the term's work ; or watched the flying fingers of the higher grades, in tracing upon the board the outlines of countries under discussion ; in solving problems with accuracy, clearness and dispatch ; in illustrating principles in language by using it to express correctly the idea suggested by the occasion.

It was full of encouragement to the teachers to see such hearty appreciation of their work by the people. I doubt not that all parents were fully re-olved to deny themselves more and more for the sake of keeping their children in school ; and all those who have been members of the school heretofore, but have been absent this year, are full of good resolutions to earn and save all they can during the summer, that they may enter school in October and stay for the whole year.

On the night of the 28th our anniversary exercises were held in the church. It was a season of praise and thanksgiving to God for all the blessings of the last nineteen years. There were several short addresses by former students, showing a keen appreciation of what God is doing for this people through the A. M. A. and kindred organizations. There were stirring appeals to the people, exhorting them to do more for themselves, to cut loose from every degrading habit and to cultivate a deeper and more abiding love of whatsoever things are honest, true, lovely and of good report. There was congratulation and rejoicing over manifest progress, which is regarded as a promise and prophecy of better things to come.

There was a brief address from one of the teachers upon the influence of women in the home and in society.

There were words of thankful appreciation to teachers by students and patrons.

At the close of the exercises there came a request from a class of little misses that they be permitted to do some special thing for the Institution so dear to them. when Mrs. P., one of our active church workers, proposed that they help pay for the catalogue. This they joyfully undertook, and in about ten days they prepared for a concert, which they were allowed to manage entirely, even to the opening prayer, which they thought, at first, must be made by the Principal. Several of their number being Christians, it was suggested that they should all unite with one of them in asking God's blessing on their effort. A modest little girl of thirteen years uttered a brief prayer, so touchingly appropriate and beautiful, that every heart seemed melted in humble, loving worship.

Never was order more perfect, never was music more thoroughly enjoyed. And at the close of the exercises the hearts of the little maidens were made glad by learning that the dimes and nickels taken amounted to about \$10.

Last Monday night we had in the parlor of Trinity Hall a large meeting of ladies, old and young, in which all the churches of the place were represented.

After a short season of worship, followed by singing, there was a free, informal conversation, in which many matters of interest were discussed.

An effort was made to enlist every one in the work of temperance reform. There was a large addition to the W. C. T. U., and definite plans of work for the summer were agreed upon. It was an inspiration to watch their expressive faces, and a great encouragement to see them so ready to "do what they could." They all seem determined to do more than they ever have done, in every good cause, and express unqualified devotion to the A. M. A., that is helping them in so many things.

Our Mission Sunday-School is suspended for the summer vacation, and all will look anxiously for the return of the teachers in the fall.

Most of our older pupils have gone away to teach. They all took with them bundles of Sunday-School papers and temperance leaflets and papers, promising to do good as they find opportunity, in the school-room and in the communities where they shall teach.

CHILDREN'S PAGE.

A TALK WITH AN INDIAN CHIEF.

BY REV. C. L. HALL, FORT BERTHOLD, DAK.

It was a still moonlit night in the spring of the year, when an old Indian chief of nearly seventy winters came in at the door. Indians from the north and vile white men had been making raids upon our camp and taking off many horses. "I am out watching the horses," he said, "for I am afraid they will be stolen, and I saw your light and came in. I have been thinking much of this religion of the Son of God of which you have been telling us, but there is much

of it that I do not yet understand. I was brought up in a different way. You know that I hold the bear as my sacred animal, and when I dance I ornament my ankles with bear teeth. Once, when I was quite young, I had a bad attack of small pox; and one day I was left alone in the lodge, helpless, weak, with swollen face, and eyes half closed by the disease; when a bear came in, and walked right up to where I was, and sat down with his back pressing against me, and began to scratch his breast with his forepaws. By and by he got up and walked out of

the lodge. Was I dreaming, or had it really happened? While I was thinking it over, the bear came back again, and while I trembled for fear, went through

pitied me, and ever since I have worshiped that animal. After that I was once in a fight when an enemy fired twice upon me at a distance of



GOVERNMENT STATION AMONG THE INDIANS.

the same movements a second time, and then went off, leaving me unharmed. I thought surely that bear had mercy on me and spared me, and when my father returned, we talked of it, and agreed that the bear must have

only half a dozen paces, but did not kill me. You see, I now wear these two pierced bullets on this string around my neck (and he pulled out the old bullets from under his collar). You see these mysteries have had mercy on me." "Ah,

my friend," I replied, "not these mysterious things, but God, our Father in Heaven, who made all and rules all. He kept the smallpox from destroying you, and the bear from killing you, and the bullets from wounding you, and has spared you till this time that you might hear about his Son, and the forgiveness of sin, and the way of everlasting life." "It is no doubt so," he answered, "but I do not know that God will hear me, I have worshiped these other things, and done other things that were wrong. Once, at the request of a white trading chief, I killed some other Indians and their families, and I have stolen horses, though that was all forty years ago. Yet still, these things may be remembered against me, and my prayer to the great mysterious One not be regarded." "My friend," I said, "this is just the reason why, as I have been telling you, Jesus, the Son of God, came to earth and died, that these bad ways of ours might be all washed out, and done away with. This is the good news to us from Heaven."

"I have not known all these things," he said, "and in the past I have worshiped many things, but now you tell me there is only one God, and we must worship him alone. I remember once when I was a young man that my father had a medal given him by the Grand Father (the President). There was an image of a man on one side of the medal, a likeness of the President, and one night I held up my pipe to it as a sign of homage and worship, and prayed to the image for help. That night, after I had gone to sleep, I dreamt

that the image came out of the medal and talked to me. I do not now remember all that it said, but the meaning was that I had done well to worship it. But now I am learning that these things are not to be worshiped. When I was East I saw many wonderful things; among others I was astonished to see thunder and lightning caused by bringing two metal disks near together, and an iron sword burnt up so that the sparks of fire flew all about, but this and all such things were not objects of worship." "Yes" I said, "you have been in the dark, but now the light has come, you must put your trust in God, and he will show you the right way and give you life everlasting."

"I am glad," he continued, "that my children, who are far away at school, are learning these things, but I think when they come back they will be ashamed of me, eating with the knife at my mouth, and the food on the ground, and dressing so much like an Indian; but we are poor and cannot get things as white people do, and we have grown old in the old way, but we want to mend as much as we can." "Yes," I replied, "but there are many, from among many different peoples having different customs, who all love and serve Jesus Christ, and he looks not on the outside clothing and manners, but on the heart. He knows all the thoughts of the heart, and will judge by them." And so the old chief went out into the night again; yet was there not a halo of light about him, and shall he not most certainly be led on to the brightness about the throne of God?

RECEIPTS FOR JULY, 1884.

MAINE, \$133.82.		Oldtown. Cong. Ch.....	\$10 00
Andover. Cong. Ch.....	\$8 00	Skowhegan. Cong. Ch.....	16 00
Bangor. Mrs. E. Pierce.....	1 00	NEW HAMPSHIRE, \$311.74.	
Bath. Central Ch. and Soc.....	60 00	Amherst. Miss L. G. Clark, for a	
Falmouth. Second Cong. Ch. and Soc.....	6 70	Teacher.....	50 00
Kennebunk. Union Ch. and Soc.....	29 12	Candia Village. Jona. Martin.....	5 00
Limington. Argella Boothby.....	2 00	Chichester. Jacob S. Sanborn.....	3 00
Lovell. Miss L. Goodrich, Bbl. of C., 3		Concord. South Cong. Ch.....	54 00
for freight, for Wilmington, N. C.....	3 00		

Dublin. George B. Cutler.....	\$10 00
Fitzwilliam. Cong. Ch. and Soc.....	25 50
Haverhill. Eliza Cross.....	2 00
Heunkler. Cong. Ch. and Soc.....	27 25
Hudson. Cong. Ch. and Soc.....	5 00
Manchester. First Cong. Ch. and Soc., to const. A. W. WAITE and MRS. MARY D. FRENCH L. M.'s.....	61 41
New Market. Thomas H. Wiswall.....	10 00
Pembroke. Mrs. Mary W. Thompson.....	5 00
Piermont. Cong. Sab. Sch., 8; Mrs. Hat- tie Ford, 5.....	13 00
	\$271 16

LEGACIES.

Cornish. Estate of Mrs. Sarah W. West- gate, by Albert E. Wellman, Trustee.....	25 58
Fitzwilliam. Estate of Mrs. Cynthia E. Gowin.....	15 00

VERMONT, \$557.26.

Barre. Cong. Ch.....	17 55
Brattleborough. By Mrs. C. B. Rice.....	25 00
Brattleborough. Mrs. J. D. Whitney, 2; William P. Cune, 10; A Friend, 10; "Three Friends," 3.....	25 00
Bridgeport. Cong. Sab. Sch. (share in part).....	10 00
Bennington. Young People's Meetings, Second Ch.....	12 85
Johnson. First Cong. Sab. Sch.....	15 94
Lunenburg. Cong. Ch.....	5 00
Manchester. Mrs. A. C. Reed, for freight.....	2 30
Mansfield. "A Friend".....	5 00
Middlebury. Cong. Sab. Sch. (one share).....	20 00
Newbury. Mrs. E. P. Keyes, to const. Mrs. E. L. ATKINSON, L. M.....	30 00
North Craftsbury. Cong. Ch. and Soc.....	5 00
Norwich. Cong. Ch. and Soc.....	25 00
Peru. Dea. Edmonds Batchelder.....	2 00
Rutland. Mrs. Wm D. Marsh.....	5 00
Sheldon Springs. H. Blanchard.....	25 00
Springfield. A. Woolson.....	200 00
Woodstock. Cong. Ch. and Soc.....	63 62
	\$494 26

LEGACY.

Dummerston. Estate of Asa Lawton by Wm. O. Miller, Ex.....	63 00
	\$557 26

MASSACHUSETTS, \$6,098.32.

Abington. First Cong. Ch. and Soc.....	41 27
Amesbury. Cong. Ch. and Soc.....	8 80
Andover. Teachers and Pupils of Ab- bott Academy.....	62 92
Andover. "Mr. & Mrs. C. C. S." for Student Aid, Talladega C.....	3 00
Andover. "A Friend" for Talladega C.....	2 00
Barre. Cong. Ch., for Indian M.....	15 45
Beverly. Dane St. Ch. and Soc.....	376 00
Boston. Jamaica Plain, Central Ch. and Soc., in part, 120; Dorchester, Second Cong. Ch. and Soc., 126.17; South Boston, Phillips Ch. and Soc., 100; Roxbury, Immanuel Cong. Sab. Sch., 30; West Roxbury, South Evan. Ch. and Soc., 43.94; "A Friend," saved from non use of tobacco, 10; "For work among Colored People, 6.....	436 11
Boston. Dorchester, Individuals in Sec- ond Ch. for Hampton N. and A. Inst.....	4 00
Boxford. Rev. Wm. P. Alcott.....	5 00
Brookline. Harvard Ch. and Soc.....	130 00
Cambridge. North Ave. Ch., Box of Hymn Books.....	
Cambridgeport. Pilgrim Ch., M. C. Col. Chariton. Cong. Ch., 13.73, and Sab. Sch., 3.79.....	17 52
Chelsea. Woman's Union H. M. Band, for Missionary CHATTANOOGA, TENN.....	83 31
Colerain. Rev. D. A. Strong.....	5 00
Cotuit. Union Ch.....	14 43

Curtisville. Cong. Ch. and Soc.....	\$21 70
Danvers. "A Friend".....	5 00
Dracut. First Cong. Ch.....	20 00
Easthampton. First Cong. Ch. and Soc.....	73 54
Everett. Cong. Ch. and Soc.....	27 85
Fitchburg. Rollstone Ch. and Soc., 50; "A Lady in Calvinistic Ch., 12.50; Rev. and Mrs. J. M. R. Eaton, 10.....	72 50
Framingham. "A Friend".....	100 00
Granby. Cong. Ch. and Soc.....	50 00
Greenfield. Second Cong. Ch.....	239 36
Groveland. Cong. Ch. and Soc.....	23 00
Hamilton. First Cong. Ch. and Soc.....	23 27
Hardwick. First Cal Ch. and Soc.....	5 00
Harvard. "G. A. and S. E. P".....	5 00
Haverhill. North Cong. Ch. and Soc.....	
150; Cen. Cong. Ch. and Soc., 30.50.....	180 50
Haydenville. Cong. Ch. and Soc.....	11 21
Holliston. "Bible Christians of District No. 4".....	25 00
Hyde Park. "Heart and Hand Soc., First Cong. Sab. Sch., Box of useful household articles, for Tougaloo U.....	16 00
Lexington. Hancock Ch. and Soc.....	16 53
Lynn. First Ch. of Christ.....	62 03
Malden. First Cong. Ch. and Soc.....	
Marlborough. Union Ch. and Soc., 68.27, to const. Dea. JOHN E. CURTIS and AL- BERT F. NEWTON, L. M.'s, Cong. Ch., \$5.....	71 27
Marshfield. First Cong. Ch., adl.....	2 00
Medford. Mystic Ch. and Soc., to const. Miss FANNIE E. WASHBURN, Miss CATHARINE E. HARLOW, FREDERICK H. KIDDER and CHARLES CUSHING L. M's.....	140 61
Millbury. Second Cong. Ch., for Stu- dent Aid, Atlanta U.....	25 00
Monterey Cong. Ch.....	7 00
Monument Beach. Wm. R. Vining.....	25 00
Natick. Cong. Ch. and Soc.....	40 00
New Bedford. North Cong. Ch., \$101 and Sab. Sch., \$25.....	126 00
Newton. Elliot Ch. and Soc.....	100 00
Newton Centre. First Cong. Ch. and Soc.....	62 55
Newton Centre. Ladies Benev. Soc., and Maria B. Furber Miss'y Soc., for Stu- dent Aid, Atlanta U.....	43 50
North Adams. C. W. Hinman, for Stu- dent Aid, Atlanta U.....	2 00
North Amherst. Cong. Sab. Sch., for Student Aid, Atlanta U.....	50 00
North Hadley. Cong. Ch. and Soc.....	3 88
Oxford. First Cong. Ch. and Soc.....	22 09
Pittsfield. James H. Dunham, 50; South Cong. Ch. and Soc., 27.55.....	77 55
Prescott. "A Friend".....	50
Quincy. Evan. Cong. Ch. and Soc.....	50 00
Salem. Young Ladies' Mission Circle of Tab. Ch., for Indian Girl, Santee Agency.....	50 00
Salem. "A Friend," for Talladega C.....	10 00
Salisbury. Cong. Ch. and Soc.....	42 42
South Egremont. I. W. Cochran.....	5 00
South Hadley. Teachers Mount Hol- yoke Sem.....	20 00
South Sandisfield. "A Friend".....	150 00
South Weymouth. "A Friend".....	25 00
Springfield. A. C. Hunt.....	10 00
Stoneham. "A Friend".....	1 00
Wakefield. By Dora Freeman, for Stu- dent Aid, Atlanta U.....	50 00
Wakefield. "Mission Workers" Cong. Ch., by Miss Dora Freeman, for In- dian M., Santee Agency.....	30 00
Warren. Cong. Soc.....	100 00
Warren. Mrs. Joseph Ramsdell, for Chinese M.....	5 00
West Boylston. Geo. W. Ames, 2.50; Polly W. Ames, 3.....	5 50
West Brookfield. Cong. Ch. and Soc.....	22 60
West Medford. Cong. Ch. and Soc.....	3 47
Worcester. Piedmont Ch., 75; Central Ch. and Soc., 40; Hiram Smith and family, 30.....	145 00
Yarmouth. First Cong. Ch. and Soc.....	50 00
	\$3,766 16

LEGACIES.

Cambridge. Estate of A. E. Hildreth..	\$500 00
Enfield. Estate of J. B. Woods, by R. M. Woods, Trustee.....	40 00
Medway. Estate of Samuel D. Force.....	151 15
Woburn. Estate of Dea. Thomas Richardson, by G. R. Gage.....	1,640 71
	\$6,098 32

RHODE ISLAND, \$95.50.

Little Compton. United Cong. Ch. and Soc.....	20 00
Pawtucket. Cong. Ch.....	75 00
Pawtucket. Ernestine Patterson.....	50

CONNECTICUT, \$1,933.48.

Berlin. Cong. Ch., 27.72; Second Cong. Ch., 17.76; "A Friend," 15.....	60 48
Birmingham. J. Tomlinson.....	10 00
Bristol. Mrs. S. T. Smith.....	1 50
Colebrook. Cong. Ch.....	30 00
Collinsville. "A Friend".....	2 00
Easton. Cong. Ch. and Sab. Sch.....	8 00
Farmington. Cong. Ch.....	51 77
Goshen. Elizabeth Wadhams.....	5 00
Greenfield Hill. Cong. Ch.....	18 42
Greenwich. First Cong. Ch., 10, for Student Aid, Emerson Inst., Mobile, Ala., and 16 for Student Aid, Trinity Sch., Athens, Ala.....	20 00
Hampton. Mrs. Alfred Williams.....	5 00
Hartford. Park Ch. and Soc., 85.03; Rev. G. D. Pike, D. D., 30, to const. BAXTER PAYSON PIKE L. M.....	115 03
Huntington. "A Friend," 25; Mrs. A. Nichols, 2; David Lane, 1; Miss O. W., 50c.....	28 50
Jewett City. Cong. Ch.....	5 30
Kent. Mary A. Hopkin, for Indian M.....	10 60
Kensington. Cong. Ch. and Soc.....	26 87
Lebanon. First Ch.....	59 74
Middlebury. Cong. Ch.....	33 71
Milford. Plymouth Ch., 50; Rev. G. H. Griffin, 25.....	75 00
New Haven. Temple St. Cong. Ch, for Fisk U.....	10 00
North Madison. Cong. Ch. and Soc.....	8 40
North Stamford. Cong. Sab. Sch.....	4 00
Norwich. Broadway Cong Ch.....	206 36
Norwich. Henry B. Norton, 50; Park Cong. Ch. Sab. Sch., 25, for Atlanta U.....	75 00
Norwich Town. "A Friend Cong. Ch.".....	21 00
Plantsville. Cong. Ch., for Student Aid, Atlanta U.....	25 00
Putnam. Second Cong. Ch., 47.48; Mrs. Adaline S. Fitts, 17.50.....	64 98
Redding. Cong. Ch.....	24 55
Rocky Hill. Cong. Ch.....	24 52
Rockville. First Ch.....	120 58
Stamford. Cong. Ch.....	58 09
Southport. Cong. Ch. ad'l.....	50 00
South Windsor. "A Friend".....	2 00
Sufield. Cong. Ch. and Soc.....	31 00
Thomaston. Cong. Ch.....	36 54
Vernon. "A Friend".....	5 00
West Avon. First Cong. Ch.....	15 00
West Haven. Cong. Ch. and Soc.....	42 50
Wolcott. Cong. Ch.....	8 55
Woodstock. First Cong. Ch.....	24 39
"A Friend in Conn.".....	10 00
	\$1,433 48

LEGACY.

Vernon. Estate of Aaron Kellogg, by F. L. Dickinson, Ex.....	500 00
	\$1,933 48

NEW YORK, \$1,890.48.

Brooklyn. "A Friend," to const. Mrs. MARY M. SHIRLEY L. M.....	30 00
Brooklyn. E. D. John M. Stearns.....	5 00
Buffalo. First Cong. Ch., ad'l. to const. HOWARD WINSHIP, Miss AMELIA ZEIGEL, Miss LULU COLTON, Mrs. AMELIA BAKER, JOSEPH E. HALL and Miss MAGGIE FRASER L. M.'s.....	90 00
Brentwood. E. F. Richardson.....	10 00

Columbus. Cong. Ch.....	\$6 00
East Bloomfield. Cong. Ch.....	50 52
Ithaca. First Cong. Ch.....	6 19
Maine Village. First Cong. Ch.....	18 00
Mount Vernon. I. Van Santvoord, 10; Mrs. I. Van Santvoord, 2.50.....	12 50
New York. S. T. Gordon, 200; General Clinton B. Fisk, 30, to const. Miss HARRIET E. CUSHMAN L. M.....	230 00
Port Byron. Sarah B. Osburn, for Chinese M.....	1 50
Poughkeepsie. Ladies' Home Missionary Soc. of First Cong. Ch., for Missionary, Santee Agency.....	20 00
Poughkeepsie. First Reformed Ch.....	12 23
Rome. John B. Jervis.....	25 00
Seyville. Rev. R. T. Liston.....	5 00
Sherburne. Cong. Sab. Sch., for Student Aid, Talladega C.....	20 00
Smyrna. First Cong. Ch. ad'l. to const. CHAS. H. HUNT and LEVI COLLINS, L. M.....	10 00
Ticonderoga. Young People's Soc. of Christian Service, First Cong. Ch., for Indian M.....	1 34
Union Valley. Wm. C. Angel.....	10 00
West Groton. Cong. Ch., 17.50; Sunday Sch. Birthday Box, 1.70.....	19 20
"A Friend in Broome Co.".....	900 00
	\$1,482 48

LEGACIES.

Gloversville. Estate of Mrs. Caroline Taylor, by Henry Churchill, Ex.....	200 00
Walton. Estate of Mrs. Mary L. Bassett, by L. Marvin, Ex.....	208 00
	\$1,890 48

NEW JERSEY, \$475.00.

Chester. J. H. Cramer.....	50 00
East Orange. "A Friend".....	100 00
Montclair. First Cong. Ch.....	285 00
Summit. Central Presb. Ch.....	10 00
"Heart's Content".....	30 00

PENNSYLVANIA, \$50.00.

Canton. H. Sheldon.....	10 00
Carbondale. Presb. Ch. Sab. Sch., Box Books, for Wilmington, N. C.....	
Easton. Box of Books, for Wilmington, N. C.....	
Scranton. F. E. Nettleton, to const. Mrs. F. E. NETTLETON L. M.....	40 00

OHIO, \$1,079.02.

Ashland. Mrs. Eliza Thomson.....	2 28
Atwater. Cong. Ch. and Soc.....	18 56
Berlin Heights. Cong. Ch.....	4 50
Burton. Women's Ben-v. Soc., 2 Bbl's of C., for Pastor's Family, Talladega, Ala.....	
Canfield. First Cong. Ch. and Soc.....	13 00
Chagrin Falls. John S. Bullard, 10; First Cong. Ch.....	19 00
Claridon. Cong. Sab. Sch.....	12 00
Cleveland. Mrs. H. B. Spelman, for Student Aid, Atlanta U.....	25 00
Cleveland. Young People's Miss'y Soc., for Student Aid, Talladega C.....	15 00
Crestline. Mrs. James N. Stewart.....	5 00
Garrettsville. Cong. Ch., 16.75, and Sab. Sch., 2.67; Woman's Missionary Soc., 4.28.....	23 70
Garrettsville. Mrs. Wight's Class, 1.20; Little girl, 10 cents, for Bird's Nest, Santee Agency.....	1 30
Harmar. Cong. Ch.....	146 60
Jersey. Mrs. Lucinda Sinnet, to const. Mrs. PHEBE EBERGER L. M.....	30 00
Mansfield. Tracy & Avery.....	100 00
Mount Vernon. Cong. Ch., 62.60, and Sab. Sch., 28.16.....	90 76
Lodi. By Rev. James M. Triffin.....	11 40
New London. First Cong. Ch.....	4 50
North Kingsville. Rev. E. J. Comings, 10; B. S. Noyes, 5.....	15 00
Oberlin. First Cong. Ch.....	37 09
Paddy's Run. Mrs. Eliza Williams.....	40 00

Painesville. First Cong. Sab. Sch., for <i>Student Aid, Atlanta U</i>	50 00	Windsor. Union Cong. Ch.....	\$20 00
Painesville. First Cong. Ch., to const. <i>GEORGE E. COWLES L. M.</i>	37 08	Wiocona. Ladies Mite Soc., for <i>Austin, Tex</i>	5 00
Perrysburg. Rev. J. K. Deering.....	1 25	IOWA, \$189.99.	
Seville. Julia Hulbert.....	10 00	Anamosa. Cong. Ch., 33.29 and Sab. Sch., 3.71.....	37 00
Toledo. Edson Allen, for <i>Missionary, Raleigh, N. C.</i>	5 00	Des Moines. Young Ladies of Cong. Ch., for <i>Student Aid, Talladega C.</i>	50 00
Youngstown. "Mrs. W., for <i>Lewis High Sch., Macon, Ga.</i> ".....	1 00	Fort Dodge. Cong. Ch.....	10 00
ILLINOIS, \$1,065.82.		Garnavilla. Cong. Ch., for <i>Fisk U</i>	5 00
Avon. Miss Selinda Woods.....	2 00	Grinnell. Cong. Ch.....	21 91
Chicago. First Cong. Ch., 100; New England Cong. Ch., in part, 76.27; <i>Bethany Cong. Ch., 10.65; Mrs. E. F. Rice, 5.</i>	191 92	Iowa City. Cong. Sab. Sch., for <i>Missionary, New Orleans, La.</i>	6 00
Chicago. Hon. E. W. Blatchford, for a <i>Teacher, Atlanta U</i>	300 00	McGregor. Ladies' Miss'y Soc.....	8 83
Chicago. Ella W. Moore, 98 45; Agnes Blatchford, 5, for <i>Student Aid, Atlanta U</i>	101 45	New Hampton. Woman's Cent Soc.....	4 03
Crete. Rev. J. F. Smith.....	5 00	Waterloo. Cong. Ch.....	38 87
Downer's Grove. Cong. Sab. Sch., for <i>Student Aid, Talladega C.</i>	7 22	Waterloo. Ladies of Cong. Ch., for <i>Missionary, New Orleans, La.</i>	8 35
Dundee. Cong. Ch.....	7 50	MINNESOTA, \$168.22.	
Evanston. Cong. Ch.....	16 50	Austin. Cong. Union Ch.....	25 44
Griggsville. Cong. Ch.....	28 50	Elk River. Cong. Ch.....	9 62
Highland Park. L. S. Bingham.....	5 00	Excelsior. Cong. Ch.....	17 00
Lisbon. Cong. Ch.....	28 08	Faribault. Cong. Ch.....	33 87
Lockport. First Cong. Ch.....	12 00	Minneapolis. Plymouth Ch., 43.44; First Cong. Ch., 10.05.....	53 49
Mendon. Cong. Ch.....	10 00	Northfield. Mrs. M. A. Porter, for <i>Student Aid, Talladega C.</i>	2 50
Moline. John Deere and Chas. Atkinson, <i>Valuable Books, for Talladega C.</i>	2 52	Saint Paul. "Matt. 25-40".....	25 00
Normal. Rev. Henry C. Gray.....	74 02	Springfield. Cong. Ch.....	1 50
Ottawa. Cong. Ch.....	55 08	MISSOURI, \$34.00.	
Princeton. Cong. Ch.....	9 50	Amity. Cong. Ch. (3.45 of which for <i>Indian M.</i>).....	18 00
Roseville. Cong. Ch.....	101 22	Index. W. B. Wills, 10 F. P. Moreland, 50c.; A. C. Wills, 50c.....	11 00
Sycamore. First Cong. Ch.....	17 21	Ironton. J. Markham.....	5 00
Wheaton. Cong. Ch.....	52 60	KANSAS, \$22.85.	
Winetka. Cong. Ch.....	1 50	Atchison. Cong. Ch.....	12 00
Yorkville. Mrs. Elvira H. Colton.....	\$1,026 82	Great Bend. Cong. Ch.....	4 10
LEGACY.		White City. Cong. Ch.....	6 75
Chicago. Estate of Mrs. Lucinda J. Kilborn, by F. B. Ives, Ex.....	39 00	NEBRASKA, \$10 00.	
\$1,065 82		Plymouth. Cong. Ch. and Sab. Sch.	10 00
MICHIGAN, \$334.81.		WASHINGTON TER., \$4.00.	
Alpena. Woman's Miss'y Soc., for <i>Student Aid, Atlanta U</i>	40 00	Olympia. Cong. Ch.....	4 00
Benzonia. Rev. P. B. Spencer, 5; H. B. Balch, 1.....	6 00	CALIFORNIA, \$10.00.	
Cooper. Cong. Ch.....	6 75	Santa Cruz. Phny Fay.....	10 00
Grand Rapids. Park St. Cong. Ch., for <i>Rev. J. H. H. Sengstacke</i>	20 00	DISTRICT OF COLUMBIA, \$53.43.	
Grass Lake. Cong. Ch.....	13 00	Washington. First Cong. Ch., 30.58; Lincoln Mem. Ch., 22.85.....	53 43
Hancock. Cong. Ch.....	112 20	VIRGINIA, \$6.00.	
Hudson. First Cong. Ch.....	13 40	Herndon. Cong. Ch.....	6 00
Michigan Centre. Cong. Ch.....	6 00	KENTUCKY, \$136.50.	
Middleville. Cong. Ch.....	7 52	Ashland. Hugh Means.....	10 00
North Adams. Cong. Ch.....	12 20	Williamsburg. Tuition.....	126 50
Pontiac. Cong. Ch.....	12 00	TENNESSEE, \$31.50.	
Port Huron. First Cong. Ch.....	61 48	Jelico. Tuition.....	14 50
Utica. Cong. Ch.....	14 28	Knoxville. Second Cong. Ch.....	12 00
White Lake. Robert Garner.....	10 00	Memphis. Cong. Ch.....	5 00
WISCONSIN, \$318.10.		NORTH CAROLINA, \$11.20.	
Appleton. Ladies of Cong. Ch.....	10 00	McLeansville. First Cong. Ch., 3.10; Second Cong. Ch., 10c.....	3 20
Arena. Cong. Ch.....	5 00	Wilmington. Cong. Ch.....	8 00
Beloit. First Cong. Ch.....	115 02	SOUTH CAROLINA, \$272.00.	
Bloomington. Cong. Ch.....	2 00	Charleston. Tuition, 249; Plym. Cong. Ch., 15.....	264 00
Brodhead. Cong. Ch., for <i>Student Aid, Straight U</i>	8 50	Greenwood. Cong. Ch.....	8 00
Bristol and Paris. Ladies of Cong. Ch.....	10 00	GEORGIA, \$148.00.	
Columbus. Olivet Ch., for <i>Missionary, Austin, Texas</i>	24 40	Atlanta. Hon. A. E. Buck, 100; Henry H. Williams, 5, for <i>Atlanta U</i>	105 00
Geneva. Mrs. Holbrook, for <i>Austin, Tex</i>	2 00	Atlanta. First Cong. Ch.....	30 00
Green Bay. First Presb. Ch.....	50 62	Macon. Cong. Ch.....	12 00
Leeds. Cong. Ch.....	4 57	Woodville. Rev. J. H. H. Sengstacke... ..	1 00
Monroe. "Our family missionary box," by H. E. Boardman, M. D.....	5 00	ALABAMA, \$358.38.	
Racine. Ladies at Convention, for <i>Austin, Tex</i>	3 05	Anniston. Womens' Home Miss'y Soc., by Mrs. P. V. Conley, Sec., for <i>Indian M.</i>	4 00
Whitewater. First Cong. Ch.....	50 94		

Marion. Cong. Ch.....	\$4 33	LeMayne Fund, for Memphis. Tenn.....	\$190 00
Marion. Cong. Ch., for Student Aid,		Plumb Scholarship Fund, for Fisk U ...	50 00
Talladega C.....	2 00		\$14 37.
Montgomery. Cong. Ch.....	10 00		14 37
Talladega. Tuition, 273.05; Cong. Ch.,		CANADA, \$100.00.	
40; "A Friend," 25.....	338 05	"A Friend".....	100 00
MISSISSIPPI, \$3,007.00.		ENGLAND, \$10.00.	
Jackson. Cong. Ch.....	2 00	Albys. Miss S. Louisa Ropes.....	10 00
Tougaloo. State Appropriation, for Tou-		Total for July.....	20,441 09
galoo U.....	3,000 00	Total from Oct. 1 to July 31.....	197,432 48
Tougaloo. Cong. Ch.....	5 00		
TEXAS, \$2.30.			
Austin. Q. B. Neale, M. D.....	1 30	FOR THE AMERICAN MISSIONARY.	
Dallas. Rev. J. W. Roberts.....	1 00	Subscriptions for July.....	27 00
INCOMES, \$1,510.00.		Previously acknowledged.....	637 70
Avery Fund, for Mendi M.....	830 00	Total.....	\$664 70
Gen. Clinton B. Fisk Scholarship Fund,			
for Fisk U.....	15 00	FOR ENDOWMENT FUND.	
General Fund.....	50 00	Whittinsville, Mass. Hon. Paul Whitin,	
Tuthill King Fund, for Berea C.....	40 00	250 00; Charles P. Whitin, 250.00, for	
Greenwich, N. Y., Scholarship Fund,		Theo. End. Fund, Howard U.....	\$500 00
for Straight U.....	35 00		
C. F. Hammond Fund, for Straight U..	50 00		
Hasting Sch. Fund, for Atlanta U.....	25 00	H. W. HUBBARD, Treasurer,	
Theo. Endowment Fund, for Howard U.	225 00	56 Reade Street, New York.	

(From the *Week'y Witness*, July 3, 1884.)

FOOD FOR INVALIDS.

EDITOR HOME DEPARTMENT: I have read with true sympathy the request of "One in Need," and though I have never become one of the Home family by contributing my mite towards sustaining the Home circle, I wait not as a stranger waiteth, but as one who has long shared the good things, and hopes to find a welcome.

To "One in Need" I would say: I am a constant sufferer, and have made the question of food my study for years. A grain of wheat is said to contain all the qualities for nutriment that the body requires; but to select only the *starch* or *fine flour* so generally used for food is to deprive our bodies of all sustenance; I mean to use it alone, *with no other food*. It is said two years would be the limit of life under such a regimen. But select other parts of the kernel and you have the real germ of health and strength. Do not use ordinary *Graham flour*. It has produced more dyspeptics than it has cured. The outer husk or burr of the grain is not removed, and irritates the digestive organs. I live upon the gluten of wheat combined with barley, and find it very nutritious; seldom eat any meat. Milk heated to the point of boiling, but unboiled, is most easily digested of anything. It is a remedy for sleeplessness, if taken when retiring for the night. If I am permitted to inform you where to obtain "Health Food," with full instructions *how* and *what* to use, I would like to

direct you to send a description of your disease, inquiring what you need, to the "Health Food Co.," corner of Tenth street and Fourth avenue, New York. You will receive advice and circulars free. Hoping and praying that the blessing of God may attend you, bringing peace to your household, and joy to your home, I write in the cause of

HUMANITY.



THE NEW ENGLAND CONSERVATORY OF MUSIC

Furnishes unequalled facilities for instruction in Piano, Organ, Violin, Voice, all Orchestral Instruments, and Tuning. In the ART Department for Drawing, Painting, Modeling and Portraiture. In Modern LANGUAGES, German, French and Italian, with the best native teachers. In English Branches, Common and Higher. In the College of ORATORY in Vocal, Technique, Elocution, Rhetorical Oratory, Forensic and Lyric Art. In the NEW HOME excellent board and nicely furnished rooms, with light, heat, etc., can be had from \$45 to \$75 per term of ten weeks. Tuition from \$5 to \$20 for ten weeks in classes of four. Private Lessons in any Department. New Calendar, beautifully illustrated sent free. FALL TERM begins Sept. 11th, 1884. E. TOURJEE, Director, Franklin Sq., Boston.

CONSTITUTION.

ART. I. This Society shall be called the American Missionary Association.

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations and diffuse a knowledge of the Holy Scriptures in our own country and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Members of evangelical churches may be constituted members of this Association for life by the payment of thirty dollars into its treasury, with the written declaration at the time or times of payment that the sum is to be applied to constitute a designated person a life member; and such membership shall begin sixty days after the payment shall have been completed. Other persons, by the payment of the same sum, may be made life members without the privilege of voting.

Every evangelical church which has within a year contributed to the funds of the Association, and every State Conference or Association of such churches, may appoint two delegates to the Annual Meeting of the Association; such delegates, duly attested by credentials, shall be members of the Association for the year for which they were thus appointed.

ART. IV. The Annual Meeting of the Association shall be held in the month of October or November, at such time and place as may be designated by the Association, or, in case of its failure to act, by the Executive Committee, by notice printed in the official publication of the Association for the preceding month.

ART. V. The officers of the Association shall be a President, five Vice-Presidents, a Corresponding Secretary or Secretaries, a Recording Secretary, a Treasurer, Auditors, and an Executive Committee of fifteen members, all of whom shall be elected by ballot.

At the first Annual Meeting after the adoption of this Constitution, five members of the Executive Committee shall be elected for the term of one year, five for two years and five for three years, and at each subsequent Annual Meeting five members shall be elected for the full term of three years, and such others as shall be required to fill vacancies.

ART. VI. To the Executive Committee shall belong the collecting and disbursing of funds, the appointing, counseling, sustaining and dismissing of missionaries and agents, and the selection of missionary fields. They shall have authority to fill all vacancies in office occurring between the Annual Meetings; to apply to any Legislature for acts of incorporation, or conferring corporate powers; to make provision when necessary for disabled missionaries and for the widows and children of deceased missionaries, and in general to transact all such business as usually appertains to the Executive Committees of missionary and other benevolent societies. The acts of the Committee shall be subject to the revision of the Annual Meeting.

Five members of the Committee constitute a quorum for transacting business.

ART. VII. No officer shall be made a member of this Association who is not a member of some evangelical church.

ART. VIII. Missionary bodies and churches or individuals may appoint and sustain missionaries of their own, through the agency of the Executive Committee, on terms mutually agreed upon.

ART. IX. No amendment shall be made to this Constitution except by the vote of two-thirds of the members present at an Annual Meeting and voting, the amendment having been approved by the vote of a majority at the previous Annual Meeting.

OCTOBER, 1884.

VOL. XXXVIII.

NO. 10.

The American Missionary

AMERICAN BIBLE CO. N.Y.

CONTENTS

EDITORIAL.	PAGE.		PAGE.
FINANCIAL—ANNUAL MEETING.....	289	WHAT THEY DO WITH IT, by Prof. R. C. Hitchcock.....	307
VOTING MEMBERS—GREAT ASSEMBLIES..	290	THE CHINESE.	
PARAGRAPH—INDIAN LEGISLATION.....	291	CHINESE PUNISHMENT; CHINESE SLAVE	
MENDI MISSION AFFAIRS—JOHN BROWN		GIRL (cuts).....	309
STEAMER.....	294	THE HEATHEN CHINEE IN SAN FRAN-	
BENEFACTIONS.....	295	CISCO.....	309
GENERAL NOTES.....	296	BUREAU OF WOMAN'S WORK.	
EGYPTIAN FAMILY (cut).....	297	ANNUAL MEETING.....	310
THE SOUTH.		WORK AMONG CHINESE WOMEN. Rev.	
INDUSTRIAL TRAINING, by Supt. Salis-		W. C. Pond.....	311
bury.....	299	CHILDREN'S PAGE.	
INDUSTRIAL WORK AND LITERARY TRAIN-		WHAT FOR, WHY?.....	313
ING, by Prof. E. C. Silsby.....	302	RECEIPTS.....	314
A TOUGALOO STUDENT'S ORATION.....	304	CONSTITUTION.....	318
FARM SCENE IN TEXAS (cut).....	305		

NEW YORK:

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION.

Rooms, 56 Reade Street.

Price 50 Cents a Year, in Advance.

Entered at the Post-Office at New York, N. Y., as second-class matter.

THE AMERICAN MISSIONARY ASSOCIATION.

PRESIDENT.

HON. WM. B. WASHBURN, LL.D., Mass.

CORRESPONDING SECRETARY.—REV. M. E. STRIEBY, D. D., 56 Reade Street, N. Y.

ASSISTANT SECRETARY FOR COLLECTION.—REV. JAMES POWELL, D. D., 56 Reade Street, N. Y.

TREASURER.—H. W. HUBBARD, Esq., 56 Reade Street, N. Y.

AUDITORS.—WM. A. NASH, W. H. ROGERS.

EXECUTIVE COMMITTEE.

JOHN H. WASHBURN, Chairman; A. P. FOSTER, Secretary; LYMAN ABBOTT, A. S. BARNES, J. R. DANFORTH, CLINTON B. FISK, S. B. HALLIDAY, EDWARD HAWES, SAMUEL HOLMES, CHARLES A. HULL, SAMUEL S. MARPLES, CHARLES L. MEAD, S. H. VIRGIN, WM. H. WARD, J. L. WITHROW.

DISTRICT SECRETARIES.

Rev. C. L. WOODWORTH, D.D., Boston. Rev. G. D. PIKE, D.D., Hartford.

Rev. CHARLES W. SHELTON, Chicago.

FIELD OFFICERS.

Rev. J. E. ROY, D.D., Field Superintendent.

Prof. ALBERT SALISBURY, Superintendent of Education.

COMMUNICATIONS

relating to the work of the Association may be addressed to the Corresponding Secretary; those relating to the collecting fields, to the District Secretaries; letters for the Editor of the "American Missionary," to Rev. G. D. Pike, D. D., at the New York Office; letters for the Bureau of Woman's Work, to Miss D. E. Emerson, at the New York Office.

DONATIONS AND SUBSCRIPTIONS

may be sent to H. W. Hubbard, Treasurer, 56 Reade Street, New York, or, when more convenient, to either of the Branch Offices, 21 Congregational House, Boston, Mass., or 112 West Washington Street, Chicago, Ill. A payment of thirty dollars at one time constitutes a Life Member.

FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of ——— dollars, in trust, to pay the same in ——— days after my decease to the person who, when the same is payable, shall act as Treasurer of the 'American Missionary Association,' of New York City, to be applied, under the direction of the Executive Committee of the Association, to its charitable uses and purposes." The Will should be attested by three witnesses.

AUBURN LADIES' INSTITUTE,

For a Limited Number of Boarders.

1855. AUBURN, N. Y. 1884.

The distinguishing characteristics of this Institution invite the judgment of the most exacting patrons.

Catalogues, stating special provision for health and recreation of Boarding Pupils, sent on application to

MORTIMER L. BROWNE, A. M., Principal.

(From Professors in Auburn Theological Seminary.)

"It is a family school, in which the care and discipline are parental in fact, and not in name only. The religious influences are of the happiest character.

"For parents who desire a solid, well-balanced education for their daughters, under highly agreeable surroundings, with every advantage for physical health and social improvement, we believe there is no better school to be found."

(Rev. Herrick Johnson, D. D., Chicago, Ill.)

"From personal knowledge, the Auburn Ladies' Institute is admirably adapted to the purposes for which it was established."

(Rev. Dr Beard, American Chapel, Paris, France.)

"Its exceptional high standing is well deserved. It secured to my daughter careful home influence, and conscientious religious instruction, with exalting ideas of study and of culture.

"I especially approve its plan for daily outdoor exercise, and for regular riding, both in summer and in winter."



COUNT RUMFORD

HORSFORD'S ACID PHOSPHATE.

(LIQUID.)

FOR DYSPEPSIA, MENTAL AND PHYSICAL
EXHAUSTION, NERVOUSNESS, DIMINISHED VITALITY, URINARY
DIFFICULTIES, ETC.

PREPARED ACCORDING TO THE DIRECTION OF

Prof. E. N. Horsford, of Cambridge, Mass.

There seems to be no difference of opinion in high medical authority of the value of phosphoric acid, and no preparation has ever been offered to the public which seems to so happily meet the general want as this.

It is not nauseous, but agreeable to the taste

No danger can attend its use.

Its action will harmonize with such stimulants as are necessary to take.

It makes a delicious drink with water and sugar only.

Prices reasonable. Pamphlet giving further particulars mailed free on application.

MANUFACTURED BY THE

RUMFORD CHEMICAL WORKS,

Providence, R. I.,

AND FOR SALE BY ALL DRUGGISTS.

THE
AMERICAN MISSIONARY.

VOL. XXXVIII.

NOVEMBER, 1884.

No. 11.

American Missionary Association.

As this number of the *Missionary* comes from the press at the time of our Annual Meeting in Salem, we have published the General Survey, believing that those who are unable to attend will be interested in reading the survey while the sessions of the meetings are in progress. We shall give in our next issue, which will be a double number, a full report of the proceedings of the meeting, together with the treasurer's statement in detail, and such extracts from speeches and papers as our space will allow.

TO OUR FRIENDS.

We desire to express to our friends our great appreciation of their help during the past year, and especially of their timely and efficient aid in reducing the debt of the current year, which is now only \$13,785.86.

Some have sent us thousands, some hundreds, and many, lesser sums to relieve our burden and anxiety.

The largest part of our contributions came from those who could only give small sums, accompanied with kind words in strong faith that our work for God and His poor would go on. Repeatedly have our hearts been touched by these messages. The strong man with his brave heart adds, "Yours for God and humanity"; the poor minister says, "My church is feeble and salary small, but I must help in your work for the Master"; the widow, "My mite, may it bring some poor soul to a knowledge of Jesus"; the grief-stricken one's gift comes "In memoriam"; and the Old Abolitionist, with his offering, lets us know that his armor is on and his powder all right to fight the good fight for righteousness in our land.

We publish from month to month the gifts of those who love the Lord and humanity, but the recording angel gathers the names and the prayers which come with the gifts.

"And beneath the great arch of the portal,
Through the streets of the City Immortal
Is wafted the fragrance they shed."

A MISSIONARY CHURCH RUNNING THE A. M. A.

It is the Church at Cypress Slash, Liberty County, Ga., whose pastor is Rev. G. C. Rowe, formerly of Litchfield, Conn. He says: "We were anxious to run A. M. A. *for five minutes*, which would take \$8.35. We raised \$9, enough for *five and two-fifths minutes*." Mr. Rowe is writing a series of articles for the Litchfield *Enquirer*, and laying before the friends the work and needs of the Association.

WHAT SHALL THE HARVEST BE?

This question is being asked by many Christians as the winter months approach, and perhaps by none more earnestly than by the friends of this Association.

We now enter upon a new year of labor with alluring possibilities in every department of our work. What can we achieve for Christ? What evidence have we of the presence of the Holy Spirit? Will He open the windows of heaven and pour out a blessing such as we shall not have room to receive? These are questions the answers to which cannot be given by any one class of persons. It is essential that the affairs of the Association be managed with great prudence, wisdom, faith and prayer, but success cannot come from the unaided efforts of the men who are responsible for its business interests.

It is greatly to be desired that people should give—give with courage and liberality that counts on what they may do as of immediate and vital importance, but giving alone will not assure the blessing sought. Our Lord commanded that we should pray—pray the Lord of the harvest that he send forth laborers into his harvest, but prayer is not the limit or the measure of all that is required. Neither will success be certain if an adequate number of Christian workers offer their services and enter the field with enthusiasm and devotion to the Lord's work. God's blessing is pledged under easy conditions, but willingness on his part to help cannot afford a rest to our faith. There must be co-operation—intelligent, earnest, prayerful co-operation. Every agency essential to the highest progress of the work must be in active operation. The management must watch and toil, seeking Divine guidance always. The stewards of the Lord's bounty must be just, prompt, willing, ready; bringing in all the tithes, acting with a jealous conscientiousness lest they keep back a part. Christians must pray the Lord that he send forth laborers with single mindedness and trust, as though prayer were the great power to be used for such ends, and laborers should everywhere have the spirit that asks: "What wilt thou have me to do?" and that sends forth voluntarily the proclamation: "Here am I, Lord, send me." To all this must be added—to this we believe it is certain there *will* be added—the gift of the Holy Ghost, preparing the way and subduing the hearts of unbelievers.

Given these things, and all the building fitly framed together will grow.

"What shall the harvest be?" Surely, abundant and rich, if each one in God's appointed way devotes himself with a loving faith to whatever his hand finds to do in the Master's vineyard.

THE INDIAN CONFERENCE AT LAKE MOHONK.

REV. ADDISON P. FOSTER.

A conference of some sixty friends of the Indians has just been held at the Lake Mohonk House, a delightful summer resort on the top of the Shawangunk Mountains. This conference was notable in many respects. It was notable for the generous hospitality of A. K. Smiley, Esq., proprietor of the hotel, who, as one of the Indian Commissioners, has become so much interested in his work that he annually invites a large company to become his guests for three days, that they may confer on Indian matters, entertaining them royally the while, and even furnishing six four-horse teams every afternoon, that his guests may enjoy a drive. The conference was notable for the number of experts in Indian matters present. Indian commissioners, members of the Indian Rights' Association, Indian agents, Indian teachers, secretaries of benevolent societies laboring among the Indians, students of Indian life and Indian needs, joined their forces to solve some of the difficulties connected with the Indian problem. It is almost invidious to mention names, but Gen. Armstrong, of Hampton, and Capt. Pratt, of Carlisle; Prof. C. C. Painter, of Washington; Herbert Welsh, of Philadelphia; Rev. Dr. H. Kendall, of the Presbyterian Board; Rev. Dr. Strieby, of the A. M. A., with Dr. Lyman Abbott, of the Executive Committee of the same society; Dr. James E. Rhoads and Benjamin Tatham, prominent Friends; President Caldwell, of Vassar College; President Gates, of Rutgers College; Hon. A. C. Barstow, of Providence; Congressman James, of New York; and Gen. C. B. Fisk, Gen. Whittlesey, and Messrs. Lyon, McMichael and Smiley, Indian Commissioners, are guarantees of the solidity and worth of the Conference.

The Conference was notable for the personal experiences of its members. Nearly every one present had been among the Indians and was familiar with life on the reservations. Miss Alice C. Fletcher, in simple and unassuming words, thrilled all present with an account of her success in locating on lands in severalty the Omahas, where she had gone to study ethnology. Gen. R. N. Milroy, of Washington Territory, who won a grand reputation in the War for the Union, produced an equal impression in telling how the Yakama Indians had been persuaded to organize courts with

due processes of law on their reservation and to support the same by voluntary taxation.

The Conference was notable for the breadth of its discussion and its substantial unanimity on all points at issue. It considered two topics : "Indian Citizenship the Solution of the Indian Problem" and "Criticism of the Present System." It favored allotments of land in severalty to all Indians who will accept them, such lands to be inalienable for a term of years. It favored Indian suffrage on evidence of fitness. It favored education both in the midst of civilization and on the reservations, such education to be largely industrial and in the use of the English language, and to be especially given to young married couples. It favored the breaking up of reservations, the abolition of tribal relations, the cessation of Government aid—all, however, subject to the limitations imposed by a faithful observance of treaty stipulations. It favored the bringing of Indians under the laws of the land as rapidly as possible, the more generous payment of Indian agents, and the wider diffusion among the public of knowledge and interest in Indian affairs. It denounced the removal of Indians from their reservations as demoralizing and often destructive to life, and insisted that whenever it became necessary to open up a reservation to settlement the Indian should have the first right to take up the land in severalty. It warmly approved Senate bills 48 and 1775, the former granting every Indian the right to take land in severalty on the reservation where he dwells, the latter opening a portion of the Great Sioux Reservation in Dakota to white occupancy, and it appointed a committee of twenty-five to urge the passage of the bills upon the House at the next session of Congress. The action of the Conference has been carefully formulated, and will soon appear in print. Beyond doubt the meeting will have a large effect on Indian affairs. In fact, the Sioux Bill passed by the Senate at the last session was largely influenced by the recommendations of the Mohonk Conference of last year.

MISSIONARY VESSELS.

It is hardly realized by those who have not made a thorough study of the subject, of how much utility missionary vessels have become. The number of them is being multiplied constantly and their usefulness more and more appreciated. It will be of interest to our readers, and especially to the contributors to the *John Brown* steamer, to learn the names of the missionary vessels in the different parts of the world. According to our latest information, they are the *John Williams*, in the South Seas ; the *Ellen Gowan* and *Mary*, for New Guinea ; the *Good News* and the steel life-boat *Morning Star*, on Lake Tanganyika, all of the London Missionary Society ; the *Dayspring*, for New Hebrides, of the Free Church of Scotland ; the *Henry Wright*, on the South coast of Africa, of the Church Missionary Society ; the *Ilala*, on Lake Nyassa ;

the *John Brown*, for the Mendi Mission of the United Brethren ; and the *Morning Star*, of the American Board, for the Pacific Seas and Micronesia.

BENEFACCTIONS.

Mr. Samuel Noble has given \$20,000 to found boys' and girls' high schools in Anniston, Ala.

The late Senator Anthony bequeathed to Brown University \$3,000 for prizes, and also his collection of poems. By the terms of the will \$25,000 provided for Mrs. Sarah Brayton, now deceased, is to be divided between Brown University and the Rhode Island Hospital.

Reuben E. Springer has made an additional gift of \$15,000 to the College of Music at Cincinnati. This clears the college of embarrassing debt and leaves it with property and funds valued at not less than \$200,000.

Mrs. Almira T. Metcalf, of Providence, offers to the corporation of Brown University a tract of land on Olney street, Providence, R. I., for the erection of an astronomical observatory. The site offered is about one mile from the college, and comprises thirteen acres of land.

The late Morgan L. Smith, of the South Baptist Church, Newark, N. J., during his life helped to educate fifty-five young men for the ministry, and to carry on this work in the future he left \$50,000 for the founding of scholarships.

Mr. Andrew Carnegie, the iron manufacturer, has made an absolute gift of \$50,000 to the Bellevue Hospital Medical College, of New York. The gift will be used to establish a laboratory for microscopical investigation.

The late Arthur W. Austin, of Milton, Mass., bequeathed to the University of Virginia, property valued at \$500,000, the income of which is to be paid to his three children during their lives.

Dr. Edward Spaulding, of Nashua, N. H., and Rev. J. G. Davis, D.D., of Amherst, N. H., have permanently endowed Greek prizes at Dartmouth College, to be called the Atherton prizes. They are to be awarded to members of the Junior Class.

The Louisiana University, of New Orleans, is to receive the benefit of the gift of \$1,000,000 from Mr. Tulane, and the institution is to be known as the Tulane University.

Ninety-six per cent. of pauperism is said to result from lack of proper training of the young, and the cost of pauperism is reckoned as about equal to what would be required for common schools where they do not exist. Endowments for our institutions would provide permanent, safe and effective bulwarks against this evil.

GENERAL NOTES.

THE INDIANS.

—Rev. S. Hall Young, pastor of the church at Fort Wrangel, Alaska, received, on the 13th of July, ten influential Indians into the church on confession of their faith, together with three whites.

—Sarah Winnemucca, daughter of a chief of the Piutes, recently gave a lecture at Virginia City, Nev., on "People I Met in the East." She was dressed in Indian costume. Not an Indian attended the lecture. She is laboring to get money to establish an independent Indian school at Pyramid Reservation.

—The Digger Indians were, until a few years ago, considered the most ignorant and least intelligent human beings on the Pacific coast. Those who live on Rancho Chico have now been educated in civilized ways. They have learned to read and write almost as well as white people, and some of them have even become musicians. They recently gave an entertainment in San Francisco, under the care of their instructors.

THE CHINESE.

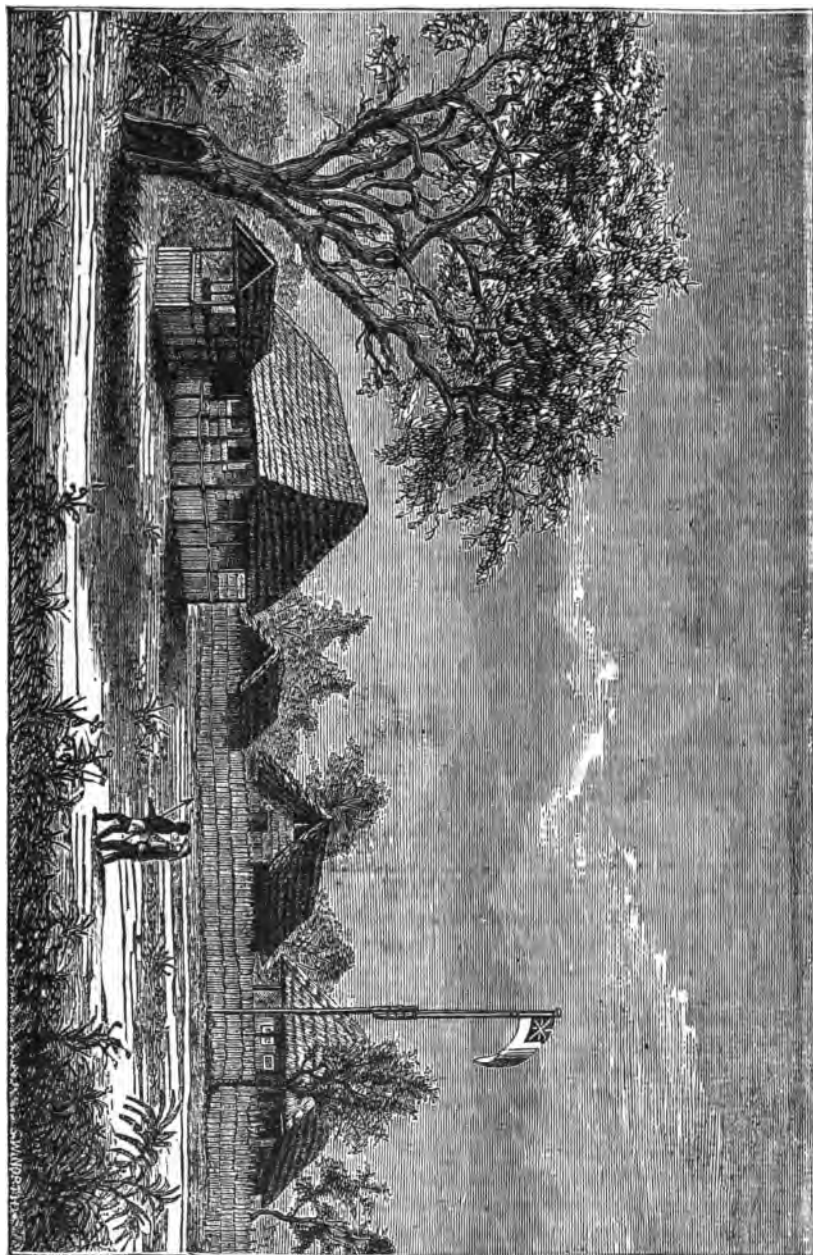
—It is reported that the new Mayor of Shanghai, China, is a native Christian.

—The emperor of China is said to have given orders for the destruction of four million dollars worth of opium. This act will afford much satisfaction to missionaries, who regard the use of the drug as a great hindrance to their work.

—The Chinese are refusing to discriminate between French and other foreigners. The dislike grows daily. Correspondents assert that native Christians will suffer first from this state of feeling, and the animosity will then have its effect upon others.

—The Japanese postman is dressed in a suit of blue cloth, with a wide hat and straw shoes. He carries the mail bag under his arm or in a little two-wheeled cart. He is always trotting or running. He carries the mail from station to station, never stopping till he meets another postman, who, in his turn, receives the mail and runs on. In this way the mail is carried to all parts of the empire, and it is getting larger and larger as the people understand more and more what it is doing for them.

—Chinese legends say that in the beginning a vast egg divided into two parts, and a being came forth called Poon-Ko Wong. He took the upper half of the shell from which he had sprung, and formed the heavens; out of the lower he made the earth. Two clouds of vapor met and blended, and there sprang from the union a son and a daughter, whose descendants are the millions of China.



STANLEY POOL.

REPORT OF THE EXECUTIVE COMMITTEE.

GENERAL SURVEY.

This 38th anniversary of the American Missionary Association reminds us of the *history* it has been making in its early organic testimony for the slave and in its extended missionary operations. From a beginning in weakness and reproach God has brought it out into a large place of service and of favor. For this history and for the abiding blessing of God upon the toils and the sacrifices of the closing year, the Executive Committee would call upon all the friends of the Association to join them in devout thanksgivings.

An incitement of this gratitude to the God of missions we find in the very place where we are assembled. We gather inspiration from the fact that here our American Christianity, through the infant American Board, ordained its first foreign missionaries. Therefore will we offer in his Tabernacle sacrifices of joy. It is a sign of the volume and power of the missionary cause in our day, that, in the same body of Christians, with its own peculiar field, this, another organ of evangelism has been brought along to its present position; and that, as it comes to drink from this same original fountain, it is found to be but an ally of the institution which has girdled the earth with its missions. It is also in evidence of the mutual relation of these two organizations that the Rev. B. F. Ousley, a young man who had been carried through the classical course in our Fisk University, having been graduated from the Theological Department of Oberlin College, was recently ordained to go out, under the American Board, to Umzila's Kingdom in Africa, having lately been honored in this city by a public assembly.

FINANCES.

The last Annual Meeting voted to recommend an increase of fifty per cent. over the contributions of individuals and churches for the previous year. This would have made an addition of about \$70,000, and would have given us at this time a total of \$360,000, or near the one thousand dollars a day which the Executive Committee had ventured to call for.

The total of receipts has been \$287,594.19. Of this sum \$223,034.77 was from collections and donations, and \$64,559.42 from legacies. There has been an increase of \$36,834.21 from collections and donations and a decrease of \$61,807.31 in legacies, making a total decrease this year in receipts of \$24,973.10. The total expenditure for the year has been \$301,928.37. Debt, Sept. 30, 1884 (\$14,384.18 less balance on hand Sept. 30, 1883, \$548.32), \$13,785.86.

Our Society has suffered along with all the others from the stringency and the excitements of the times. We can enter no complaint against those servants of God who have passed on before that their returns have not come in as bountifully as they did the last year. The Association has also received for the Theological Endowment Fund of Howard University \$13,900, and for Hastings' Scholarship Fund of Atlanta University \$1,000.

The Executive Committee, conscious of the gravity of the situation, feel con-

strained to ask their constituency if it is too much to renew the call of last year for *one thousand dollars a day*? A few of the churches and some individuals have each taken to themselves the satisfaction of thus running this institution for one day. If the friends could have spent that day within the establishment, inspecting the processes at the head office and following the noble band of workers through the schools and churches, among the millions of needy Indians, Chinamen and negroes, and taking account of the results, they would have felt well repaid for their investment. Is it not the Providence of God that says, "*Strike for the thousand dollars a day*"?

THE MENDI MISSION.

In our last Annual Report, it was stated that this Mission had been transferred for five years to the United Brethren in Christ, who have a mission adjoining ours on the coast of Africa, at Shengay, and whose secretary, Dr. Flickinger, was once our missionary in the Mendi country. It was also stated that the income of the Avery fund for Africa, amounting to \$4,698, was to be furnished toward the expense of the mission, and that the steamer, *John Brown*, provided for by the Congregational Sunday-schools, was also to be used by them for the specified time. The steamer, built in England at an expense of \$10,000, was run to Freetown in a little over twenty days; and, when it reached Shengay, it was greeted by a host of people with every demonstration of joy. Surely, John Brown's soul is marching on. One of the missionaries writes: "We cannot express our thanks to God and those dear youth of the Sabbath schools for this gift to the Mendi Mission, a blessing to the missionaries, who had been exposed to so many perils by travel in their small boats."

Of the Mission, Secretary Flickinger reports that the work has gone on quite successfully during the year. The schools have been larger than formerly. The religious interest has been well sustained. Fifty towns adjacent were visited by the missionaries. Of their ten American missionaries in Africa, six are at Mendi.

We make these statements to show our friends that though the immediate control has passed out of our hands, the work is still going on successfully, and our interest in it is not abated.

WORK AMONG THE CHINESE.

The honor of beginning school work for the Chinese in the English language on the Pacific coast belongs to Mrs. Elizabeth L. Lynde, now deceased, a member of the First Congregational Church of Oakland—that was in 1837. Then came Jee Gam, a servant in the family of Dr. Moor, the pastor, to gain the English and to learn the mystery of godliness. In 1870, Dr. Moor had the pleasure of receiving the first three Chinamen known as admitted to membership in an English-speaking church in this land. That school has been continued in the same church premises, both Sundays and week-days, until the present time. Thirty-seven others have since been received into the same church, and about the same number, converted in this school, have joined other churches. Dr. McLean, the pastor for the last fourteen years, says that of these forty, thirty-three yet remain, and that they are in all respects as intelligent in their Christian hope, as consistent in their walk, as faithful in their Christian life, as any other thirty-three who could be taken at random out of his 800 members. These eighty heathen souls, brought from Confucius to Christ by that church, are a precious harvest. Dr. Moor says that the men and the women who have given their time and heart to this self denying work have long been among his "Evidences of Christianity."

It was in 1870 that this Association took up its work among the Chinese of that coast, with Rev. John Kimball as Superintendent, and with four teachers and 329

pupils. In 1874 Rev. W. C. Pond, pastor of the Bethany Church in San Francisco, took on the extra work of this supervision. In 1875 "The California Chinese Mission" was organized in connection with the General Association of the State, as an auxiliary of the A. M. A., with Dr. McLean as President and Mr. Pond still as Secretary. The first annual report of that auxiliary announced 13 schools, 17 teachers, 1,536 pupils, with a cost of \$6,504, of which \$4,874 came from the treasury of this Association. At that time Mr. Pond's church had 26 Chinese members, and it now has 91, five of whom were received at his last communion. Thus it appears that our Congregational brethren in California have been at the front in devising means to give these from the land of Sinim the gospel of the Bible in the English, for which all praise is due. The number of teachers this year has been 27, the number of pupils 1,864, while 190 profess to have ceased from idol worship and 113 give evidence of conversion.

It is in place to mention here that Rev. Messrs. Hager and Jones, of the Mission of the American Board to South China, which was taken up at the suggestion of this Association, and toward which our Chinese brethren in California contributed \$500, have been re-enforced during the year by *fourteen* of our Christian Chinamen, who have returned to their old homes, fully purposed to work for the Master, so long as they may remain in their native land. Of this number *five* had been helpers in our California Mission and had received sufficient training to make them efficient there, and also, we trust, in China. This is an omen of profound significance.

WORK AMONG THE INDIANS.

In our last Report, it was stated that, by a mutual arrangement, the American Board had transferred to this Association all its Indian work except that of the six churches of the Sisseton Agency, which, as being Presbyterian, went to the Presbyterian Board of Home Missions. This has greatly increased the work and the responsibility of this department. It was found that, in order to the still greater effectiveness of those missions, there should be an enlargement of the accommodations. And so, at the Santee Agency the accommodations for the industrial department have been increased by the building of a blacksmith shop with five forges, adding to the size of the carpenter shop and opening a brickyard. Last fall plans were perfected for a dining hall to seat 200 and to accommodate 40 or 50 pupils besides teachers. The building is up and inclosed, but is now at a standstill for want of funds. At the Ponca Reserve a school-house and teacher's home have been erected by Government, and the Association hopes soon to send a good teacher to this point. At Fort Sully, Cheyenne River Agency, five schools have been in operation besides the Grand River School under our care at Standing Rock, and good progress is reported in all the schools. Five new station buildings have been erected, and the building on Grand River has been completed, during the year. The Indians have aided materially in this work. The church growth has been steady and encouraging. The native Christians are giving of their substance to support their pastors and missionaries. There are urgent calls for more workers. Mr. Riggs states that he gets letters every week from Indians who have been to school and learned to write, asking for schools to be established at Rosebud, Red Cloud and Standing Rock agencies.

Mr. Hall, of the Fort Berthold Mission, reports that the Devil's Lake Indians, under native leaders, with only a few missionary visits, have established a church and school and built a chapel for themselves, and the present evangelist, supported by the Dakota Indian Home Missionary Society of native brethren, has a congregation of 49.

At Fort Stevenson, an old military post, 17 miles from Fort Berthold, a Government boarding-school has been organized with 50 pupils in attendance. The principal and matron were nominated by this Association.

The religious work at the S'kokomish Agency was for a time hindered by a set of fanatics, but after their conquest the Christian work went on better than before. More prayer meetings were held and 23 united with the two churches. There has been less employment of Indian doctors than ever before.

Negotiations are in progress for the establishment of schools among the Pueblo and other Indians in New Mexico.

EDUCATIONAL WORK SOUTH.

The two years before this last were characterized by a great enlargement of our building accommodations, for which we were in suffering need. The magnificent gift of \$150,000 from Mrs. Valeria G. Stone, supplemented by donations from other friends, and by appropriations from our treasury, made a sum of more than \$200,000, which went into the permanent plant of buildings. This last year has been one of adjusting the work of these enlargements. The result has proven that this building process was not at all on too large a scale. The increased accommodations have all been utilized. No sooner has a new structure been opened than it has been occupied to the full. The Straight University, in addition to its main College building, having taken to itself the Stone Hall for girls and the Whitin Hall for boys, is already crying out: "The place is too *strait* for me," and calling imperiously for a primary school building. The Tougaloo University, beyond its new Strieby Hall, is making a loud call for more room. The new Cassidy school at Talladega is overflowing.

The total number of students this year is 9,758, as against that of 8,052 three years ago. The number of teachers this year has been 819; the chartered institutions, 8; the high and normal schools, 14; the common schools, 43.

In the line of professional education, the theological department of the Howard University, supported and directed mainly by this Association, reports 89 students; Talladega College reports 10 theological students; Fisk University, 10; Straight, 14, with 55 law students.

It is a prime purpose of all our institutions to raise up school teachers. To this end, in the normal schools and in the normal and classical courses of the colleges, provision is made for regular instruction and training in *didactics*, that is, school economy; in *practical teaching* under criticism; and in *pedagogics*, the science of teaching. To the end of such training, Prof. Salisbury, the Superintendent of Education, as an expert in normal processes, devotes the benefit of his experience, and also, as he is able to command the time, engages in conducting Teachers' Institutes. Such this year he has held at Atlanta, Tougaloo, New Orleans and Talladega.

A week is given to each one—the last day, to written examinations of all the students in each institution. These scholastic communities have come to find out that their institutes are not gotten up simply that they may have a good time, or to make a parade, but that by study and drill they may seek to excel in this profession. During the institute weeks at Atlanta and Talladega, lectures were delivered by Prof. B. G. Northrop, LL.D., of Connecticut, upon practical educational themes, much to the edification of the students and faculties of the respective institutions. During the year also, upon the plan of the Superintendent of Education, the Executive Committee has settled upon a nearly uniform course of study for all the departments of the same grade in the several schools. This, it is believed, will work to advantage in many ways. The Executive Committee has also this year reduced its "common law" to a Manual of instructions for all of

the workers, a hand-book that promises an increase of efficiency, of harmonious movement and of economical administration.

At the National Educational Association, held in July last at Madison, Wisconsin, this Association was fully represented by our Superintendent of Education, by not a few of our teachers, and by an exhibit of our operations. This exhibit consisted (1) of examination papers of all grades from the kindergarten to the advanced college classes; (2) specimens of work in penmanship and in drawing; (3) work of industrial classes, needlework from the girls, and work in wood, leather and metals from the boys; (4) photographs of school buildings and of graduating classes from several of the institutions; (5) charts on cloth, giving graphically the statistics of the work of the Association; and (6) printed reports, catalogues and other publications. Sixteen of our Southern schools were thus represented. One of the sessions was that given to Indian education. Gen. Armstrong told his story of Indian training at Hampton. Rev. A. L. Riggs, Principal of our Santee Normal and Industrial School, had with him there fifteen of his Indian pupils and pupil teachers, who had their own exhibit of handiwork in wood, iron, leather and clay, and who sang hymns and read the Scriptures in their native language and in the English, and who, standing to present the exhibit of the Association, were themselves an object lesson, teaching what the Gospel education can do for all grades of humanity. Our alcove, we were gratified to learn, was thronged the most of the time by sympathetic visitors. On one evening given to education South, addresses were made by Rev. Dr. J. L. M. Curry, Dr. A. D. Mayo, of Boston, our Superintendent of Education, and two of our graduates. The gentlemen of the white race did honor to the occasion. The graduates were Prof. Crogman, from the Atlanta University, and Principal Washington, from the Hampton Institute. Grandly did they represent the Association in its principles and in its results. It was a proud hour, when these men from among the lowly poor of the negro race, showed themselves on the rostrum, the peers of their Caucasian brethren. The same material exhibit is to be brought forward at the World's Exposition in New Orleans through the winter. This will be a grand opportunity for impressing upon the people of the South and of the nation the capabilities of these new-made citizens of the Republic.

As the Annual Report last year contained a history of the individual churches of the Association at the South, this year it will present a succinct history of its several educational institutions. So soon is this work passing itself on into history; and great is the privilege of having a hand in to make the same.

CHURCH WORK SOUTH.

During the year six new churches have been organized. These are at Dodd's, in Texas; Chacahoula, La.; Tecumseh, Ala.; Nashville, Tenn., the Jackson street church, our third in that city; Orange Park, Fla.; and Pomona, Tenn. The last two consist at present of only white members, but are open to all Christians.

Within the year seven new places of worship have been secured. At Dodd's in Texas, the Association aided in buying a lot and a plain house upon it to serve for school and church purposes. At Grand Bayou, La., the Association aided in building a plain church. In Alabama, at Tecumseh, the Tecumseh Iron Co. built a house for us to use for school and church purposes, and at Birmingham, the Association bought a lot and aided in building a church. At Meridian, Miss., the Association bought a lot and a plain house for a church. At Pomona, Tenn., where we have organized a church, the citizens by aid from friends North have built a tasteful sanctuary. And at Pleasant View, Ky., one of Rev. A. A.

Myers' out-stations, he has led them in building another house of worship without foreign aid. At Dudley, N. C., the church and parsonage have been repaired and repainted. At Anniston, Ala., the church has been again enlarged and so has the church at Topeka, Kansas. At Jackson, Miss., at Athens, Ga., and at Nashville, Tenn., lots have been purchased for needed church edifices. Parsonages have been built during the year at Byron, Ga., Topeka, Kan., and New Iberia, La.

The number of our churches at the South is now 95. Total membership 6,420, an average of 67. The total additions for the year are 1,092; on confession of faith, 914. Sabbath-school scholars, 13,150. Raised for church purposes, \$10,660.58; for benevolence, \$1,020.51.

Of the 76 pastors who have served these churches, 23 were from the North, including those who also serve as professors in the colleges; and 53 of them have been raised up at the South in our institutions, while as many more have been furnished to other denominations.

During the year an Evangelist, Rev. J. C. Fields, has been employed. By reason of his ready access to the people and of his rational methods and sound preaching, he has been able to do much for confirming the churches and for leading souls into fellowship with Christ. With his wife attending him to sing and play, he has labored at Mobile, Macon, Savannah, Midway, Cypress Slash, Athens, Charleston, Atlanta, Marietta, Chattanooga, and Knoxville. Several hundred persons were hopefully led to Christ, and a fair proportion of these have united with our churches. On one Sabbath 109 of these converts were received into the First Church of Atlanta. Mr. Fields has been engaged for another year. Interesting revivals have also been enjoyed at Raleigh and Dudley, in North Carolina; in the Atlanta and Fisk Universities; at Williamsburg, Ky.; at Montgomery, Ala.; at Talladega College; at Memphis; in the Central Church, at New Orleans; at New Iberia, La.; and at other places. We are coveting the best gifts in this line, and are looking to see yet greater things.

It is an interesting indication of the way our work is taking hold of the new life of the South, that we have a school and a church at each of five of the great iron furnace centres in Alabama, at Tecumseh, Anniston, Jenifer, Shelby Iron Works and Birmingham. In all of these the iron companies have shown an enlightened interest in this school and church process. Two of them build each a house and pay liberally for the teacher and preacher; one gives the lot and co-operates; one—that at the American Birmingham—remits several hundred dollars on the price of the lot; and another gives the lots, helps on the church, builds a parsonage and contributes toward the support of the mission.

The Outcome.

It is now more than a score of years since the Association began its operations among these ex-slaves, and it is a natural question that arises: What is the outcome of scholarship and character? Have they been able to go beyond the rudiments? These years have given cumulative testimony that they may and often do excel in the higher English studies, in the mathematics, the sciences, and the languages. Were it not, indeed, an impugning of the wisdom of the Creator, who hath made us all in His own image, and all of one blood, to question this capability? A testing of this kind has been had at the Atlanta University, where, by a law of the State of Georgia and by the appointment of the Governor, the same Board of Visitors, who every year attend upon the examinations and commencement of the State University, also wait upon the same exercises at Atlanta, making report of both institutions to the Governor. And for these dozen years those reports have borne unvarying testimony to the high quality of the scholarship and of the morale of the Atlanta students. The same testimony

could be given as to the quality of the work done at the Fisk University and in other institutions of a like grade.

So by this school and church training we are gratified to be able to report a growing comfort as to the moral and spiritual outcome, in the resultant of Christian character.

When you come to the question of the influence of such cultivated, consecrated mind upon single communities and upon masses of the people, the answer is yet assuring. Allowance must be made for occasional lapses of character and for the depression effected by the superambient evil ; but, upon the whole, it is a mighty uplift that this process is giving the people, and more and more—if it is sustained—will its power be manifest for good. To keep it up, necessity is laid upon us.

MOUNTAIN WORK.

At our last annual meeting, held in Brooklyn, this department received especial attention. Our report was followed by addresses of personal representatives from the field. And so much interest was elicited that this part of our work was prominently in mind, when a specific increase in contribution was recommended. In the early spring the Executive Committee took the occasion of the dedication of the new church and academy at Williamsburg, Ky., for making a special inspection of the field and the work. Rev. Dr. Wm. H. Ward and Assistant Secretary Powell were met on the ground by President E. H. Fairchild and Prof. L. V. Dodge, of Berea College, and Field Superintendent Roy. On the Lord's day, the tasteful and commodious sanctuary was dedicated, free from debt, in connection with sermons by Rev. Drs. Powell, Fairchild and Ward. On Monday the three-story academy was dedicated, addresses being made by the visiting brethren. And on Monday night a rousing mass meeting was held in behalf of education. At all of the services of these two days, colored people were present. A conference of these visitors and the workers on the field was held with reference to the general work ; and their resultant recommendations have since been indorsed by the Executive Committee. Prof. Dodge, only the fall previous, had made a tour on horseback over 26 of those mountain counties, lecturing upon education, attending teachers' institutes, and turning attention of the young people toward Berea. President Fairchild, from similar tours made during the last dozen years, was familiar with the people and their needs. These gentlemen thought that a first-class school ought to be established at the county seat of every one of those counties. They named such as were the very most destitute, and yet hopeful by reason of their Union-loving spirit—several of them having sent more volunteers into the Union army than were subject to military duty. It was the unanimous opinion of the conference that the work should be pushed with all vigor so far as the funds at command would warrant. The brethren from New York went out with the field workers to hold educational meetings at Woodbine, Barbourville, Pleasant View and Jellico, closing the series with a rousing service in our colored church at Knoxville.

During the year, the Williamsburg Academy, enrolling 169 students, has been gaining the confidence of the people of the region, and bringing in the public school teachers for further preparation. At Woodbine, a Sunday-school has been kept up by Mrs. Myers, and a lot has been purchased on which a building is to be erected this fall, to be used for school and church purposes. At Pleasant View a church has been erected and a Sunday-school sustained. At Rockhold another church edifice is under way. At Jellico a lot has been purchased, a temporary building erected, and in it a day-school and Sunday-school taught, while a permanent structure is now under process of erection. A day and Sunday-school have

also been sustained at Dowliss, the seat of the great coal operations of the E. Tenn. Coal Co., whose enlightened officials, Welsh Congregationalists, pay one half of the expense. All of these points have been under the supervision of the Rev. A. A. Myers, the pastor at Williamsburg, who has kept up for them occasional preaching service—the shanty sanctuary, at Jellico, having been consecrated by a precious revival. These points are also all strung along upon the new railway from Louisville to Knoxville over the mountains. At Clover Bottom, 18 miles out from Berea, the growing school has required an enlargement of the building. Prof. B. S. Hunting, of Berea College, has the pastoral care of this church, using some of the members as lay preachers. Both the school and the church are of mixed, anti-caste membership.

On the Cumberland plateau of Tennessee, at Pleasant Hill, Miss M. L. Santley, one of our veteran workers, has been teaching a school that has stirred up a whole county. At Pomona, six miles east, a church building and a church organization have been secured. The Rev. B. Dodge, of Maine, has just entered upon the pastoral care of this field, with a couple of out-stations. Day-schools and Sunday-schools are to be kept up at all these points. At Grand View, on the eastern precipitous verge of this plateau, an academy charter, secured by the citizens, has been turned over to the Association; a tasteful school-house has been built, the citizens meeting one-half the expense, and now a first-class school is to be opened. Some twenty-five Northern families, attracted to this spot by its climatic advantage, fall in with the native population to push on this enterprise. A peculiar excellence of this location is that while it is 2,000 feet above the level of the sea, it is easily reached by a narrow-gauge railroad that climbs up the face of these Southern Palisades from the great Cincinnati Southern line at their base in the Valley of the Tennessee.

Upon this review, the Executive Committee would express its profound conviction of the importance and the hopefulness of this mountain work in our Central South.

BUREAU OF WOMAN'S WORK.

The Woman's Bureau of the American Missionary Association, though not yet two years old in its organic life, has still more than a score of years behind it as to its specific work. During this time, at the South, more than three thousand women have been engaged as missionary workers. Of the 319 teachers and special missionaries employed in that department the last year, 216 were women. Of our 27 missionary teachers the last year, among the Chinese 17 were women, while nearly all the others were converted Chinamen. And of the 39 missionary teachers among the Indians, nearly half were women, while 18 were native helpers. The influence of these godly women in building much of their own spirit and character into the women and youth of these depressed peoples can never be found out until the Great Day shall reveal the same. And the influence of the women who have stayed by the stuff at home, ministering of their service and substance for the support of those who are afield, will also have its full acknowledgment at that day, though it cannot be estimated and reported in the exhibits of our treasurer. Sufficient for all such is it that He, who is to audit the account, is ready to say, now and then, of every such devoted friend; "She hath done what she could."

NEEDS.

1—The one thousand dollars a day for the removal of the debt, and for pushing the work all along the line;

2—The Tillotson Institute at Austin, the capital of that empire, six times as large as New England, imperiously demands a Boys' Hall, to cost \$25,000 ;

3—The great State of Arkansas grows impatient in waiting for the building upon its campus in Little Rock of the Edward Smith College ;

4—The Tougaloo and the Straight Universities are each in great need of a primary school building ;

5—New openings among the Indians are clamorous for occupancy by the school and church process ;

6—Our opportunities among the Chinese are kept from a much grander development only by our lack of funds ;

7—Endowments for our older institutions have become a distressing necessity. Some more of our children are coming of age. It is getting to be time that they should set up for themselves, as have Hampton and Berea. In the providence of God they were born, and have been developed thus far. And now they have come to the cross of their success. Their wondrous growth brings the burden of support. They are grand sources of light, fountains of blessing. They are not for the red or the yellow or the black races alone. As Dartmouth was founded for the Indians, and has for scores of years had its doors open for Caucasian and Negro students, so these, our Puritan State colleges and normal schools at the South and in the West, are, we trust, ere long to be used by the white young men and women of that region, who are struggling up into their destiny. Who are the men and women to rise up, and, by the laying down of substance, to make perpetual these seats of Christian learning? May God call them and endue them with his Spirit for such a time as this. And upon them his dear Son will pronounce his benediction : " Inasmuch as ye have done it unto the least of these, *my brethren*, ye have done it unto *me*."

We are glad to acknowledge our indebtedness to the American Bible Society for a grant of Bibles and Testaments to the amount of \$307.50 ; and to the Congregational Sunday-school and Publishing Society for supplies of Sunday-school literature at a cost of \$631.91, furnished to 136 schools, as against a cost of \$321.27, furnished the year before to 59 schools. To a people hungry for the Word of God and for the Sunday-school helps leading to it, such contributions are indeed as the bread of life ; and no appliances for making them effective can surpass, we think, those afforded by our corps of Christian teachers and preachers.

STATISTICS—GENERAL SUMMARY.

Workers.

Superintendents, 3.

Missionaries and Teachers—At the South, 423 ; among the Indians, 45 ; among the Chinese, 27 ; total, 495.

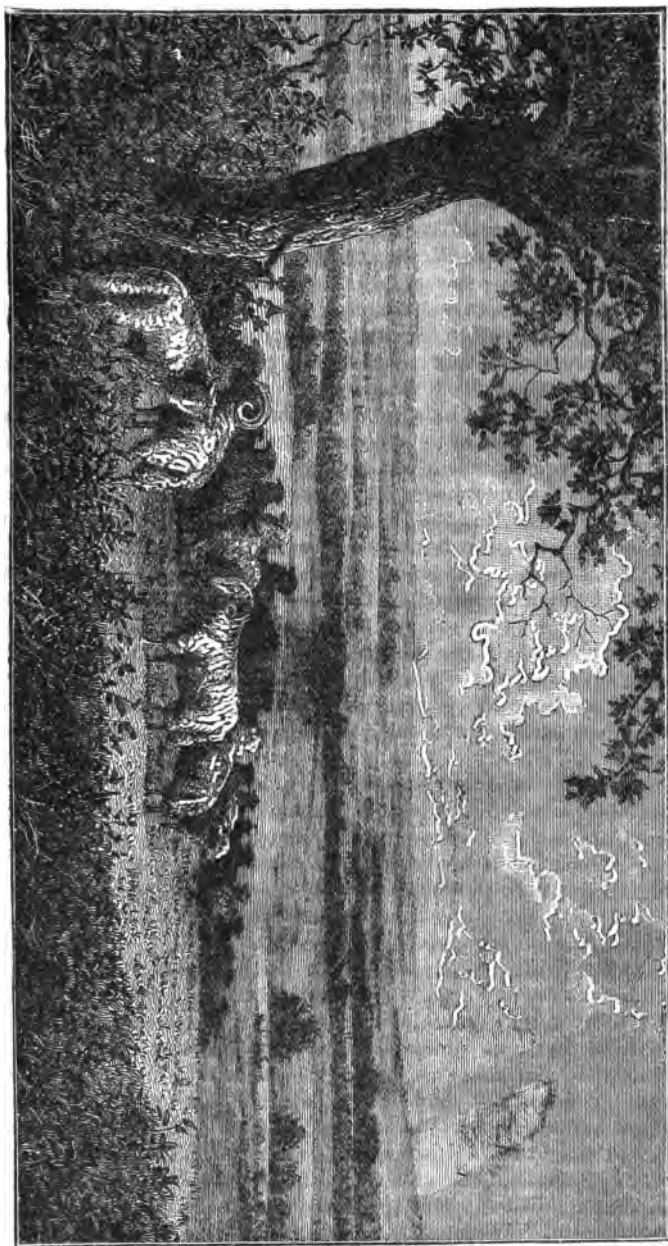
Churches.

Churches at the South, 95 ; among the Indians, 4 ; total, 99. Church members at the South, 6,420 ; among the Indians, 274 ; total, 6,694. Total number Sunday-school scholars, 15,555.

Schools.

Schools at the South, 65 ; among the Indians, 9 ; among the Chinese, 15 ; total, 89.

Pupils at the South, 9,758 ; among the Indians, 458 ; among the Chinese, 1,864 ; total, 12,080.



SCENE IN TEXAS.

INDUSTRIAL EDUCATION.

II. AS RELATED TO THE A. M. A.

BY SUPT. ALBERT SALISBURY.

In a previous article, I have attempted to set forth the claims of industrial education upon public attention and consideration, and also the attendant difficulties, which make its general introduction a matter of doubt and discussion. But even if it had passed through the stage of agitation, and reached that of general acceptance, the question would still be a fair one: "What has a missionary society to do with industrial education? The business of such a society is the salvation of souls; what has it to do with the training of the hand?"

To this it may be answered, first, that the soul and the hand can not be separated, the one chosen and the other left; for the hand stands for labor, thrift, usefulness, self-help—all so essential to soundness of life.

Again, it is the business of a society like the American Missionary Association to seek not only the spiritual renovation of individuals, but also that of communities, the regeneration and redemption, in the broadest sense, of society as a whole. It is, therefore, not shut in to preaching as its only method; but it may employ any method or agency which will conduce effectually toward this latter and larger end. It is thus that missionary enterprise everywhere counts the school as its indispensable auxiliary, and the Mission-school, whether in Turkey or in Dakota, is not simply a Sunday-school; it needs other implements than Bible and hymn-book, essential as these are. The grand scheme of missionary effort includes the perfecting of Christian manhood, and the raising of Christianity itself to the highest plane.

Moreover, as Jesus Christ, the great missionary from heaven to earth, divinely illustrated and vitalized his preaching by continual acts of mercy and tender helpfulness, we have the warrant of his example for weaving into our work, if properly subordinated, the methods and measures which alleviate as well as those which elevate.

The mission of the American Missionary Association has been pre-eminently a mission to people at a disadvantage, to the victims of the relentless slave system, regardless of color; to native races pursued by fraud and violence through a "century of dishonor"; to aliens lodged on our inhospitable western shore. And all these are peoples with whom teaching must go hand in hand with preaching as a condition precedent to any enlightened Christian life. With them, "the school *must* be that the church *may* be."

It is a fact of great significance that the necessity for special missionary work in our Southern States is chiefly the complex result of a false and oppressive labor system. That labor system, destructive in its moral effects to all who bore *any* relation to it, has been undergoing for twenty years a process of reconstruction. The new system has not yet reached its full development. The reconstruction is still incomplete. And thus it happens that in these Southern States the question of industrial education has special significance and importance.

In the old system there was but one laboring class, the slaves. In the new there are two, the blacks and the whites; and the relations of these two classes are by no means fully adjusted. This adjustment is one of the great problems confronting the New South. With a large and, as yet, the dominant class of Southern people, the solution is thought to lie in a sort of stratification of labor, the blacks forming the substratum and taking the heavier and the more menial services, while the whites monopolize the upper stratum of skilled labor, the trades, and so

forth. This is, in fact, the present adjustment; and means are adopted looking towards its perpetuation, that the white laborer may be free from negro competition. No Southern factory does or may put a colored operative upon its pay-roll. No Southern white mechanic will receive a colored apprentice. The colored mechanics trained under slavery are fast dying off; and soon there will be no entrance for a colored youth into any of the various lines of artisanship. The colored laborer will be relegated to the mule-whip and the cotton-hoe, the razor and the shoe-brush, unless help comes from some quarter.

But help will come, is coming. The necessary condition of a caste-system in labor, whether slave or free, is ignorance for the lower caste; and the negroes will not always remain ignorant. They have now free schools, such as they are, as the logical sequence of the ballot. As they slowly rise in intelligence under the influence of these schools, there will be a revolt against any denial of freedom in industry. There is such a revolt already beginning; and these more intelligent ones must have free access to all the varied forms of industry, manual or intellectual, according to taste and natural aptitude, or they will become a restless, dangerous, idle class, loafers, politicians, and worse.

The Southern people see this more or less clearly. The progressive class take a view in harmony with Macaulay's famous apothegm, "There is only one cure for the evils which newly acquired freedom produces; and that cure is freedom." But the conservatives view the education of the negro with alarm. To their minds, it can only unfit him for his place in the social system and ruin him as a laborer. They see that intelligence on his part will prove fatal, in time, to the color-stratification of labor. They do not at all see that it is a misfortune to any nation or community to have a proportionately large class of unskilled laborers, and a double misfortune to have the ranks of labor divided by another line than that of skill, intelligence, and capacity.

When the natural or customary means of acquiring these are denied to any class through the narrowness of social prescription or through fear of competition, the result is moral slavery, because it is a bar laid in the way of the moral as well as the material advancement of a whole class of God's children. And so, where natural means fail, it is imperative that others be provided; and, if ever Christian philanthropy had cause to concern itself with the status of the negro under statute laws, it has no less cause to be concerned about his relation to moral and economical laws and conditions.

It is well to graft upon our missionary schools the industrial feature. 1. Because it tends toward self-helpfulness, giving to the negro youth one means of bettering his own status as a laborer, and for breaking down the color-line in labor.

2. Because it puts manual labor on a new basis of honorable appreciation by placing it alongside of language and mathematics as a topic of systematic instruction, and also serves to check and prevent certain false views of the office of education which lead both black and white to look upon it as a means of living without work.

3. Because of the moral benefits, direct and indirect, of industrial training, benefits alluded to in my previous article, but best understood by those who have had observation of such schools as Hampton Institute.

4. Because whatever tends to make labor honorable, to yoke it with intelligence and free it from false and unjust restrictions, tends to bring society, and religion itself, up to a higher plane of purity and fruitfulness.

On the other hand, the objections urged against industrial education are here reduced to the minimum. There is certainly no danger that it would exaggerate an already high development of mechanical faculty. The negro's right hand is not

so "near the brain" as to call for any caution lest it get too near; he has little mechanical or inventive tendency and needs to be stimulated on that side. The money difficulty is the chief, indeed, the only one.

In its final analysis, the whole question reduces to one of ways and means, of means for carrying on the work and of methods by which the desired results can be most successfully attained.

And this question of method is no easy one. Shall it be that which was called in my former article, for want of a better term, the factory system; or shall it be the Russian system; or is some combination of the two feasible? Shall we attempt to teach all trades or none? The answer accepted will depend upon which of the reasons for giving manual training is most emphasized. If the chief end is to make mechanics, which by itself is hardly a missionary work, then that method is best which teaches complete trades and many of them, the method of apprenticeship enlarged and accelerated by wise organization. And moral results also will not be wanting. But if the other ends of industrial education be accepted as the ruling ones, then the methods of class instruction in first principles, without attempting manufacture, will seem most practicable, because more easily set in operation upon large numbers of pupils, more easily adjustable to other school work, and really of a more disciplinary character.

Fresh questions of method arise when we attempt to provide industrial training for girls, although the argument for its necessity remains the same. How shall we do for them the things which they so greatly need as a preparation for home-making and home-keeping?

But this chapter is already too long, and I must defer to some future time a statement of what is already being attempted in these lines in the missionary schools of the country, pausing only to remark that all which has here been said of the negroes requires but slight modification of statement to be equally true of the Indians. Even more, they need the practical assistance of industrial training for the great transition which they must speedily undergo from their old condition to that of self-support, settled habits, and peaceful citizenship.

And, surely, enough has been said to show that industrial education is a legitimate basis for special and additional appeal to Christian philanthropy.

INDUSTRIAL WORK AT LEWIS NORMAL SCHOOL.

Our Industrial Department is getting under good headway, though some of the most promising of its students have had to leave school to earn money, hoping to return in the fall. There is a good deal of eagerness and enthusiasm among the boys who work in the shop. Under the careful instruction of Mr. Burger, they receive daily drill in the use of wood-working tools, for an hour and a half after school hours. This is often extended to three or four hours, because of the eagerness of some to learn all they can. They are all making good progress, with thorough and workman-like teaching. The experiment thus far is gratifying and satisfactory. We need more shop-room, more tools, lumber and material to work on. We acknowledge with thanks the following donations for this department: From Carhart & Curd, of Macon, one pair matching planes, value \$1.50; from the First Congregational Sunday-school, Sheboygan, Wisconsin, \$10.55 in cash. This is the third donation within a year from this generous Sunday-school, which is composed mostly of German children, in that beautiful and thriving city on the shore of grand old Lake Michigan. Large hearts grow there, as we have known for fourteen years past.

REVIVAL MEETINGS.

PRES. H. S. DE FOREST, D. D.

The revival meetings held in churches near Talladega, whose ministers are graduates and students of our Theological Seminary, have this year been of unusual interest. Meetings have been held at the Cove, at Kingston, at Childersburg, at Shelby Iron Works and at Anniston; and they are now in progress at Birmingham, and Alabama Furnace, or Jenifer. The gospel has been faithfully preached and God has honored his word. The good order of these meetings, so unlike the confusion, the groaning and the bawling of the aboriginal churches, is very marked, and in some cases white men have not only regularly attended and spoken words of commendation, but, what is better, some have apparently yielded to the truth and received the Bread of Life from hands as black as God ever made. Caste melts before the fire of God's love. Enough of Gospel devotion on the one hand and enough of Christian fellowship on the other, will settle forever this question of race prejudice. Regeneration is the only sufficient reconstruction of this sad South; and the longer I study this problem the more I see the need of sending out intelligent and godly ministers. Multiply the nine churches which in Alabama have grown out of this college church by ten, make them ninety; faith and prayer can do it, and they would still be like widely separated light-houses on a dark and dangerous coast.

CHILDREN'S PAGE.

OUR CHRISTMAS ENTERTAINMENT.

[The following communication, sent us by a friend in Le Roy, N. Y., is presented to our younger readers at this early date, as our December number will be occupied with reports of our Annual Meeting. We commend the suggestions it contains to thoughtful consideration, and trust that it will prove a seasonable stimulus to good work in behalf of missions.—ED.]

Last year, in the Sabbath-school of the First Presbyterian Church of Le Roy, N. Y., when the yearly question came up, "What shall we do for the school this approaching Christmas?" the officers and teachers decided on a new departure; that was, to have the children *give* instead of *receive* gifts, believing that the joyous Christmas has been too long a monopoly. Some of the members of the school, who had visited and who were pleased with what they had witnessed at the Santee Agency in Nebraska, suggested that the schools there be selected for the contributions of the scholars, which suggestion was accepted. The plan agreed upon was reported to the school, and the children were invited to provide for the red children of the prairie, books, toys, worsted, ribbons, mittens, socks, or whatever they might have with which they were willing to part. Many of the children at once became deeply interested, and began to "work for the little Indian boys and girls." Some commenced to knit, others to arrange picture-cards in cambric books which they had prepared. That the children might be entertained and instructed, it was arranged that on the occasion when the gifts were brought in there should be exercises appropriate to Christmas, and yet with some bearing on the Indian question.

The evening of Dec. 26 was the time chosen for the entertainment. Through the ingenuity, skill and energy of the different committees, on whom the thing

devolved, the plan was made a grand success. The church was tastily decorated with evergreens, and on the pulpit platform, somewhat enlarged, there was placed a "tepee," or tent, which during the evening was occupied by several of the scholars arrayed as Indians. At the entrance to the tent was suspended a "bonnet" with a representation of a pappoose in it. Around the tent trees were standing, on which many of the gifts of the school were arranged. Above the tent, back on the wall hung a banner bearing in the Indian version the words: "It is more blessed to give than to receive." The hymns sung by the school were Christmas hymns, and throughout the exercises the advent of Christ was referred to, but the *gift of God* was emphasized. An address was made by Mr. Butler Ward, who advocated the plan of having the children give, and reap the benefit promised the giver; the pastor made a few remarks explaining some of the customs of the Indians, and after expressing his pleasure with the new departure of the school, urged the adults present to interest themselves more in the acts of the Government having reference to the much wronged people. Mr. Charles M. Sheldon, a student in Andover Seminary, who was present on the occasion of Santa Claus' first appearance at the Santee Agency, gave the children an interesting description of that visit, and then sang in the Indian dialect an Indian song.

A very pleasing part in the exercises was that taken by several children of the Infant Department; it consisted of songs and recitations, all in harmony with the chief ideas in the service, as may be seen by the following extract from one of the pieces recited, entitled "A Letter to Santa Claus."

"Now, let us go to the far Western prairie,
And find the Red Indian we read of in story;
On the dark, cold hearths let us kindle a light,
Till the sad little faces are happy and bright;
Let us bring to them mittens, and nice little toys,
Who ne'er of our Christmas have e'en guessed the joys.
Come join with us, then, for we firmly believe,
It is ever more blessed to give than receive."

Thus our Christmas entertainment was made interesting and profitable at home, and beneficial to those far away. We are satisfied that we have adopted the proper plan for celebrating the Saviour's advent. Since the entertainment we have been made glad again by the information that the gifts sent were sufficient to go round in the school at the Santee Agency, and to fill a package for a school at another Agency.

PARTICIPANT.

INDIAN GIRL'S COMPOSITION AT TAHLEQUAH.

"LIVING A CHRISTIAN."

"I think a Christian life is the happiest life that ever was; it don't make you happy at first, but you will be happy afterwards. It is so hard to do right. It is just like climbing a steep hill. Before I came to this mission I didn't know a thing about a Christian. I thought a Christian was a awful fine person. I thought they wore diamonds, silks, velvets and satin, but I am a Christian and I ware the love of Jesus in the place of those things. I don't ware silk and

velvet. It don't make you any better or worse but the love of Jesus makes you a great deal better. But, pupils, you have no *idea* how I hate saten, m—m—I wouldn't, I wouldn't, I WOULDN'T serve saten's words! but I would serve God's words. Oh! it is such a comfort to know that God is on the watch all the time, he never lets a second pass without he is on the watch. If he ever once got off the watch we would fall to pieces, there would be nothing else of us and you see how good he is, there can't be anything gooder than he is.

EARNEST WORKERS.



SIGNAL OF PEACE.

SANTÉE AGENCY—DEATH OF MR. WANDS.

A few days after the close of school, and just at the time some of our number were starting away for a summer rest during the vacation, Mr. Solomon S. Wands, our steward, was suddenly taken very ill, and rapidly grew worse. His disease, which was hernia, proved fatal, and he left us for his long rest, after five days of patient suffering.

As a teacher in the Sabbath-school he was very much beloved, and being very fond of music, he had taught his class of little girls and boys to sing a great many beautiful hymns, some of which were sung at the closing exercises of our Santee school.

He had been a Christian ever since he was fifteen years of age; was very faithful in his attendance at our Indian young men's prayer-meetings. All such duties were a pleasure to him.

Mr. Wands was born at Voorheesville, N. Y., Aug. 12, 1859, and so had nearly reached his twenty-sixth year. He was one of the youngest of a large family, and his home was, until a short time before coming to Santee, in one of the farm houses which are made beautiful within and without by the loving hands of several generations.

Although far from home and relatives, loving, tender care was gladly bestowed, but the Heavenly home was all ready for him, and he entered in July 11, 1884.

RECEIPTS FOR SEPTEMBER, 1884.

MAINE, \$939.72.		
Bangor. Central Cong. Ch., 125; Hammond St. Ch., 100; First Cong. Ch., 30.76; J. B. Foster, 25.....	\$280 76	
Bangor. Cong. Ch., for Student Aid, Fish U.....	10 00	
Biddeford. Second Cong. Ch.....	40 00	
Brunswick. First Cong. Ch. and Soc., to const. WILLIAM P. FISHER L. M.....	52 50	
Castine. Cong. Sab. Sch.....	10 00	
Eastport. Cen. Cong. Ch.....	5 00	
Freeport. Rev. Daniel Lane.....	4 00	
Garland. Cong. Ch. and Soc.....	5 00	
Hampden. Cong. Sab. Sch.....	10 00	
Herman. Free Bapt. Sab. Sch.....	2 00	
Kennebunkport. North and South Ch's.....	12 00	
Machias. Center St. Cong. Ch.....	14 41	
North Bridgton. Cong. Ch.....	3 50	
Northfield. Cong. Ch.....	4 50	
Norway. Mrs. H. F. Packard, Box Valuable Books.....		
North Yarmouth. Cong. Ch.....	13 07	
Portland. Second Parish Ch., 180.01; State St. Ch., 150; Rev. F. T. Bayley, 50; State St. Ch. "F. K. S." for L. M., 30; Y. P. S. C. E. of Williston Ch., 12.....	402 01	
Turner. Cong. Ch.....	8 00	
Westbrook. Second Cong. Ch.....	43 71	
Wilton. Cong. Ch.....	7 26	
Woodford. Cong. Ch. and Parish.....	10 00	
Woolwich. Mrs. J. P. Trott.....	2 00	
NEW HAMPSHIRE, \$594.46.		
Atkinson. Cong. Ch. and Soc., to const. JOSEPH GROVER L. M.....	30 00	
Center Harbor. Cong. Ch. and Soc.....	15 00	
Chester. Mrs. MARY E. HIDDEN, bal. to const. herself L. M.....	10 00	
Chichester. Cong. Ch. and Soc.....	3 30	
Concord. "A Friend".....	4 00	
Cornish. Cong. Ch.....	13 00	
Derry. First Cong. Ch. and Soc., 10.58; "Friend," 2.50.....	13 08	
Durham. "A Friend".....	\$5 00	
Exeter. Mrs. Woodbridge Odlin, to const. Mrs. EDWARD WILLIAMS L. M.....	30 00	
Great Falls. Cong. Ch. and Soc.....	28 40	
Hampstead. Miss Ann M. Howard.....	5 00	
Hancock. Cong. Ch. and Soc., 25; Anne A. Hills, 5.....	30 00	
Haverover. Cong. Ch. Dartmouth College Ch., 88.68; "A Friend in Dartmouth College Ch., 10; "Two Friends," 15.....	113 68	
Haverhill. Cong. Ch. and Soc.....	16 45	
Hebron. Rev. J. B. Cook and Wife.....	6 00	
Jaffrey. Cong. Ch. and Soc.....	10 00	
Keene. Second Cong. Ch., 63.75; "A Thank Offering," 50.....	113 75	
Manchester. C. B. Southworth, 20; Miss Mary A. Allison, 2.....	22 00	
North Hampton. Cong. Ch. and Soc., 20.65; E. Gove, 10.35.....	31 00	
Northwood Center. A. B. Moore.....	2 00	
Pembroke. Cong. Ch. (ad'l).....	1 00	
Roxbury. Cong. Ch. and Soc.....	2 14	
Salem. Cong. Ch.....	7 00	
Sullivan. Cong. Ch.....	4 00	
Swanzey. Cong. Ch. and Soc.....	11 66	
Wakefield. Cong. Ch. and Soc.....	13 00	
West Concord. Cong. Ch.....	9 00	
Wilton. Second Cong. Ch.....	35 60	
——, "A Friend".....	10 00	
VERMONT, \$432.74.		
Bakersfield. Cong. Ch. and Soc.....	8 35	
Barton. Cong. Ch. and Soc., to const. Miss ABBIE MAY L. M.....	30 00	
Bridport. Cong. Ch.....	21 50	
Burlington. W. J. Van Patten.....	5 00	
Cambridge. M. Safford and Wife.....	38 52	
Cambridge. Rev. E. Wheelock, 5; B. R. Holmes, 5; S. M. Safford, 5; Mrs. C. Safford, 5; O. W. Reynolds, 5; J. G. Morse, 5; M. Safford, 5; Mrs. M. Blaisdell, 3; Mrs. M. Waterhouse, 2; J. M. Safford, 1; E. Bentley, 1; M. J. Morgan, 1; Mrs. M. Griswold, 50c; Mrs. C. Jocelyn (Georgia), 5.....	48 50	

Charlotte. Cong. Ch. and Soc.	\$27 90	Easthampton. "A Friend," 100; Lucy	
Chester. J. N. Moore, M. D.	10 00	H. Wright, 30, to const. WARREN H.	
East Fairfield. Union Ch.	4 50	WRIGHT L. M.; Miss P. A. Hallett, 5.	\$135 00
East St. Johnsbury. Rev. J. N. Walker.	20 00	East Longmeadow. T. P. Carleton.	1 00
Enosburg. Cong. Ch. and Soc.	18 50	Everett. Cong. Ch. and Soc.	5 00
Franklin. Cong. Ch. and Soc.	10 00	Fitchburg. Henry M. Francis, 3; "An	
Granby and Victory. Cong. Ch.	5 00	Aged Grandmother," 2.	5 00
Johnson. Cong. Ch.	7 00	Foxborough. Orthodox Cong. Ch.	34 12
Morrisville. Cong. Ch.	19 75	Gilbertville. Cong. Ch. and Soc.	13 00
Pawlet. Cong. Ch. (ad'l).	2 75	Greenfield. Second Cong. Ch.	40 00
Perru. Rev. A. B. Peppers.	2 00	Greenwich. Cong. Ch. and Soc., 8.08;	
Post Mills. Cong. Ch.	8 00	Daniel Parker, 2.	10 03
Royalton. A. W. Kenny, 80, to const.		Halifax Cong. Ch. and Soc.	14 00
Dr. ALBERT S. BILLINGS L. M.; First		Hampden. Cong. Ch.	23 80
Cong. Ch. Sab. Sch., 7.63.	37 63	Hanson. Cong. Ch. and Soc.	8 00
Saxton's River "E. S. S."	1 00	Holbrook. Winthrop Ch. and Soc.	202 71
Swanton. Cong. Ch., 5, and Sab. Sch.,		Holden. Cong. Ch., 15; Miss Nancy	
7.34.	12 34	Perry, 1.	18 00
Thetford. Cong. Ch. and Soc.	8 50	Holland. Cong. Ch. and Soc.	5 00
Townshend. "Friend"	5 00	Holliston. "Bible Christians of District	
Vergennes. Cong. Ch. and Soc.	25 00	No. 4."	25 00
Vershire. "A Friend"	2 00	Holyoke. Dea. A. H. Childs and Wife,	
Waterbury. Rev. L. H. Elliott and Wife	10 00	5; Geo. A. Sawyer, 5.	19 00
West Dover. Cong. Ch.	5 50	Housatonic. Cong. Ch.	52 12
Westminster West. Cong. Ch.	28 50	Huntington. Second Cong. Ch.	24 00
Windham. Cong. Sab. Sch.	12 00	Hyde Park. By Mrs. Ella B. Greene	25
MASSACHUSETTS, \$7,947.98.		Kingston. Miss Zilpha Waterman	2 00
Abington. Mrs. H. P.	2 00	Lancaster. Evan. Cong. Ch. and Soc.,	
Adams. "Memorial Band"	5 00	35; Ladies of Evan. Cong. Soc., 10.	45 00
Alford. Rev. J. Jay Dana to const. Mrs.		Lanesville. Cong. Ch.	2 79
EMILY M. TICKNOR L. M.	30 00	Lawrence. South Cong. Ch. (ad'l).	6 00
Amesbury. Elijah P. Elliott	2 00	Lee. First Cong. Ch. and Soc., 150;	
Amherst. North Cong. Ch. and Soc., 75		First Cong. Sab. Sch., 125.	275 00
to const. J. B. ROBERTS and Mrs.		Lenox. Cong. Ch.	15 00
FANNY ROBERTS L. M.; First Cong.		Leverett. Central Sab. Sch. and Mission	
Ch., 25; Second Cong. Ch. and Soc.,		Sch.	10 00
28.90; "Friends," 10.	136 90	Littleton. Cong. Ch. and Soc.	13 25
Andover. Holbrook Chandler.	2 00	Malden. Dr. W. H. Alken	10 00
Ashburnham. Marshall Wetherbee	1 00	Medford. Miss Washburn	1 00
Ashland. G. M. Perry.	5 00	Middlefield. Cong. Ch., bal. to const. Rev.	
Auburn. Cong. Ch.	63 45	A. G. BEEBEE L. M.	2 00
Barre. Evan. Cong. Ch. and Soc.	60 75	Middleton. Cong. Ch. and Soc., 21;	
Beachmont. Union Ch.	11 08	Moses Towne, 5; A Friend, 25c. for	
Berkley. Cong. Ch. and Soc.	5 00	Tillotson C. and N. Inst.	28 25
Bernardston. Orthodox Cong. Ch.	4 00	Monson. Mrs. C. O. Chapin.	5 00
Beverly. Mrs. Seth Norwood.	1 50	Montville. Sylvester Jones.	2 00
Bellerica. Cong. Ch. and Soc., 10 bal.		Newburyport. Whitefield Ch. and Soc.,	
to const. R. K. UNDERHILL L. M.;		63.85; "Friends," by Mary S. Wood-	
"Cash," 1.	11 00	man, 4.	67 85
Boston. Mrs. C. A. Spaulding, 100; "A		Newton. Elliot Ch. and Soc.	125 00
lady from the suburbs," 100; Union		Newton Highlands. Cong. Ch.	30 00
Ch. and Soc. (ad'l), 60; "C. L. W.,"		Northampton. A. L. Williston, 500;	
49.58, to const. PROF. CHARLES L.		First Cong. Ch., 352.77; Mrs. L. S.	
WOODWORTH, JR., L. M.; William Q.		Sanderson, 5; Miss I. G. Jewett, 3;	
Wales, 25; Dr. and Mrs. Edward Strong,		First Ch., 2.	862 77
15; Rev. R. B. Howard, 10; John A.		North Beverly. Cong. Ch. and Soc.	3 25
Dane. Bbl. Books and Magazines; Mrs.		Northborough. Ev. Cong. Ch. and Soc.	75 00
H. P. Lawrence, Bdl. Books and C.;		North Brookfield. First Cong. Ch., 50;	
Jamaica Plain. Cen. Ch. and Soc., 80;		Union Cong. Ch., 40; to const. Rev.	
Dorchester. Second Cong. Ch. and Soc.,		JOHN W. HIRD and WILLIAM B. FAY,	
92 87, and Sab. Sch., 13.57; Mrs. Win.		L. Ms.	90 00
Wales, 5; "A Friend," 2.	553 02	North Chelmsford. Cong. Ch. and Soc.	36 20
Boxford. First Cong. Ch. (ad'l).	17 00	North Wilbraham. Mrs. D. C. Jones, 5;	
Braintree. South Cong. Ch. and Soc.,		A. T. Jones, 2.	7 00
18.39; First Cong. Ch. and Soc., 16.	34 30	Norton. Mrs. E. B. Wheaton, to const.	
Bridgewater. Leander A. Darling.	5 00	SAMUEL A. CHAPIN and MRS. MARIA K.	
Brookton. Mrs. Mary E. Perkins, 5;		CHAPIN, L. Ms.	60 00
"A Friend," 3.	8 00	Norwood. Cong. Ch. and Soc.	30 14
Brookfield. Evan. Cong. Ch.	100 00	Peabody. South Ch. and Soc. (Special).	99 00
Brookline. Harvard Ch. and Soc., 91.42;		Pepperell. Cong. Ch.	15 00
"E. P." 1.	92 42	Petersham. Cong. Ch. and Soc.	4 25
Buckland. S. Trowbridge	10 00	Plymouth. Second Cong. Ch. and Soc.	7 00
Cambridge. North Ave. Ch. and Soc.	174 08	Plympton. Cong. Ch. and Soc.	2 00
Cambridgeport. Pilgrim Ch. and Soc.	700 00	Princeton. Cong. Ch. and Soc., 12; Mrs.	
Chatham. Cong. Ch. and Soc.	7 85	A. H. Whittaker, 5.	17 00
Chelsea. Third Ch.	55 24	Quincy. Evan. Con. Ch., Mon. Coll.	12 00
Clinton. Woman's Miss'y Soc., 50, for		Reading. Bethesda Ch. and Soc., to	
Student Aid, Talladega C.; Primary		const. Rev. FRANK S. ADAMS L. M.	46 33
Sab. Sch. Class, 10, for Church, Talladega, Ala.	60 00	Reading. E. A. White, Bdl. of C., for	
Coleraine. Wm. B. McGee and Wife, 5;		Macon, Ga.	
Mrs. P. B. Smith, 2.	7 00	Rehoboth. Cong. Ch., to const. HERBERT	
Deerfield. Orthodox Cong. Ch.	10 00	MOULTON L. M.	10 00
Douglas. First Cong. Ch.	10 00	Revere. Cong. Ch. and Soc.	4 15
		Rockland. Cong. Ch. and Soc.	75 00
		Shrewsbury. Cong. Ch. and Soc.	70 00
		Somerville. Franklin St. Ch., "M.," 50;	

Thomaston. Cong. Ch., 73.95; Collected by D. S. Cables, 55.75, to const. Rev. FREDERICK J. POEL and CORNELIUS H. CARLES L. Ms.; Cong. Ch., 32.70	\$162 40
Thompsonville. F. A. King, 10; "A Lady," 5, for Student Aid, Talladega C.....	15 00
Torrington. Cong. Ch. and Soc.....	35 00
Voluntown and Sterling. Cong. Ch. and Soc.....	17 10
Washington. Mrs. Rebecca Hine, to const. REBECCA H. GOODRICH L. M....	30 00
Washington Depot. "Friends".....	7 00
Watertown. Cong. Ch. and Soc., 142.63; "A Friend," 5.....	147 63
Wauregan. Cong. Ch. and Soc.....	18 60
West Hartford. Cong. Ch., 80.06, to const. EDWARD A. FLAGG and HENRY C. BUTLER L. Ms.; Charles Boswell, 50, to const. Rev. HENRY B. ROBERTS L. M.....	130 06
West Haven. "17 Ladies," by Mrs. Emeline Smith, to const. Mrs. Geo. Brooks L. M.....	30 00
Winsted. Mary L. Catlin.....	2 00
West Winsted. Second Cong. Ch., 154.72, incorrectly acknowledged in Oct. number from Cong. Ch.	
By F. T. Jarman: New Haven, United Ch., 185.30; "J. L. E." 10; Mt. Carmel, Mrs. J. M. Swift, 10.....	185 30
..... "A Friend".....	1,000 00
..... "A Friend in Connecticut".....	10 00
..... "A Friend".....	10 00
	\$3,856 37

LEGACY.

Hartford. Estate of Dr. John R. Lee, by John Hooker, Ex.....	7,170 00
	\$11,026 37

NEW YORK, \$2,712.72.

Albany. Rev. Dwight E. Marvin.....	10 00
Ashville. Cong. Ch. Sab. Sch.....	4 20
Braaser Falls. Joseph Pike.....	2 00
Brooklyn. J. Davenport, 150; "A Friend," 50 and "A Friend," 10, to const. Mrs. JOH. BUSSELL and Mrs. ALONZO FIFIELD, L. Ms.; South Cong. Ch., 50; A. B. Davenport, 10; "A Friend," 5; "A Friend," 3; Bundle Books and Papers, by Rev. S. B. Halliday.....	278 00
Brooklyn. Central Cong. Sab. Sch., for Santee Agency, Neb.....	37 50
Brooklyn. "A Friend," pkg. books, for Macon, Ga.....	
Champlain. Presb. Ch., to const. Rev. B. FAY MILLS L. M.....	30 00
Churchville. Union Cong. Sab. Sch., 14.42; Stone and Briscoe, 1.....	15 42
Copenhagen. Mrs. LYDIA C. GUNNINGHAM, 53 to const. herself L. M.; Rev. W. J. Cuthbertson, 5.....	55 00
Coxsackie. Mrs. E. F. Spoor, 2.50; Miss A. G. Fairchild, 2.50.....	5 00
Danby. Cong. Ch.....	24 39
Fairport. Ladies Home M. Soc. of Cong. Ch. to const. Miss CATHERINE BAKER L. M.....	35 00
Franklin. Silas G. Smith.....	5 00
Gerry. Mrs. M. A. Sears, 128.36; "A Friend," 5.....	128 36
Granby Center. J. C. Harrington.....	10 00
Hamilton. O. S. Campbell, 5; J. F. Goodrich, 1; Mrs. S. K. Bardin, 4.50.....	10 50
Havana. J. F. Phelps.....	3 00
Homer. Mrs. E. B. Dean.....	10 00
Jamestown. First Cong. Ch., 22; and Sab Sch., 18.....	40 00
Jamestown. Cong. Ch.....	7 00
Lawrenceville. Cong. Ch.....	7 50
Lebanon. Cong. Ch., bal. to const. CHAS. F. DAY L. M.....	7 60
Mannville. John C. Calnon.....	20 00
Molra. Cong. Ch.....	11 00
Morrisania. First Cong. Ch.....	11 74

New York. Z. Stiles Ely, 200; "H. W. H.," 30, to const. H. L. R. Dones L. M.; Geo. E. Hamlin, 25; Mrs. Lucy Thurber, 5; Memorial Chapel, 207 E. 30th street, box of S. S. Papers, etc.....	\$260 00
New York. S. T. Gordon, for Chinese M. Nunda. "A Friend".....	25 00
Oneonta. L. J. Safford.....	15 00
Owego. L. H. Allen, M. D.....	5 00
Orient. Cong. Ch.....	20 00
Oswego. Mrs. L. H. Chase.....	25 00
Penn Yan. M. Hamlin.....	10 00
Portland. J. S. Coon and Wife.....	100 00
Rochester. Wm. L. Peabody.....	20 00
Sherburne. First Cong. Ch.....	25 00
Silver Creek. W. Chapin, 10; Mrs. Simeon Howe, 5.....	81 26
Sinclairville. Earl C. Preston.....	15 00
Smithville. E. B. Sayer.....	2 00
Spencerport. Cong. Ch. Sab. Sch.....	2 00
Syracuse. C. A. Hamlin, 50; M. W. Hanchett, 10.....	41 00
Warsaw. L. L. Martin.....	60 00
Willsborough. Cong. Ch.....	5 00
	16 25
	4 00
	\$1,504 72

LEGACIES.

Homer. Estate of Dea. Manley Hobart, by Charles A. Skinner, Ex.....	1,000 00
Walton. Estate of Mary L. Bassett, for Mendi M., by L. Marvin.....	208 00
	\$2,712 72

NEW JERSEY, \$217.38.

Ashbury Park. Ralph Tyler.....	5 00
East Orange. Grove St. Cong. Ch.....	42 11
Jersey City Heights. "A Friend".....	3 00
Lakewood. Rev. Geo. Langdon.....	5 00
Newark. First Cong. Ch.....	75 00
Newfield. Rev. Charles Willey.....	12 27
New Providence. S. H. BASSINGBA, M. D., to const. himself L. M.....	30 00
Trenton. Miss S. T. Sherman.....	20 00
..... "A Friend".....	25 00

PENNSYLVANIA, \$15,471.80.

Clark. Mrs. Elizabeth W. Dickson, 15; Miss Eliza Dickson, 15.....	30 00
Conneaut. Cong. Ch.....	10 00
Mercer. Cong. Ch., to const. A. S. BURWELL and JOSEPH NYKES L. Ms.....	67 56
Sewickley. "A Friend".....	1 00
	\$108 56

LEGACIES.

Philadelphia. Estate of James Smith.....	15,000 00
Pittsburg. Avery Estate. Sale of Land in Iowa.....	363 24
	\$15,471 80

OHIO, \$1,505.05.

Claridon. L. T. Wilmot bal. to const. EUGENE L. WILMOT L. M.....	10 00
Cleveland. Euclid Ave. Cong. Ch., 69.54; Mrs. H. B. Spelman 25; John Jay Low, 20, bal. to const. Mrs. CLARINDA G. NORRIS L. M.; Mt. Zion Cong. Ch., 3.62.....	118 16
Elyria. M. W. Cogswell.....	10 00
Greensburg. Wm. Harrington, 5; Mrs. H. B. Harrington, 5.....	10 00
Hudson. Mrs. H. Baldwin.....	5 00
Huron. Theodore Alvord.....	2 50
Lafayette. Cong. Ch.....	6 00
Madison. Mrs. S. H. Roe and Others. 102; Mrs. Reuben Bliss, 1.50; Mrs. H. B. Fraser, 20; Central Cong. Ch., 40.....	163 50
Mantua. Cong. Ch., 5; W. M. Jones, 2.....	7 00
Marietta. First Cong. Ch. (ad'l.).....	5 00
Medina. First Cong. Ch., to const. Mrs. J. B. BECKWITH, FRANK J. CLARK and M. E. NETTLETON L. Ms.....	90 00
Mount Vernon. Chas. Cooper.....	20 00
Nelson. First Cong. Ch.....	7 15
Newark. Lewis Jones.....	2 00
North Bloomfield. E. A. Brown, for Talladega C.....	33 00

North Bloomfield. Wm. C. Savage	5 00
Norwalk. "A sower beside all waters".	20 00
"Northern Ohio."	450 00
Oberlin. Second Cong. Ch. 108.25; First Cong. Ch. 95.70; J. B. T. Marsh, 10; Theo. J. Keep, 5; Rev. Geo. Thompson and Wife, 5; Mrs. C. H. Churchill, 3.	228 95
Oberlin. Ladies' Aid Soc. of First Cong. Ch., for <i>Missionary, Atlanta, Ga.</i>	75 00
Oxford. Ellen M. Blakely	5 00
Painesville. First Ch.	15 00
Randolph. W. J. Dickinson, 10; Cong. Ch., 6	15 00
Rockport. Cong. Ch.	6 00
Saybrook. Cong. Ch., 42.27, to const. Mrs. MINDA E. OSBORNE, L. M.; Cong. Ch. Sab. Sch. Mission Band, 6.	48 27
South Cleveland. Welsh Cong. Ch.	5 00
Strongsville. First Cong. Ch.	10 00
Sullivan. Cong. Ch.	7 60
Toledo. Central Cong. Ch., 10; "A Friend," 1.	11 00
Wakeman. Second Cong. Ch.	18 75
Willoughby. Mrs. C. A. Garlick	2 00
Windham. First Cong. Ch.	25 17
York. Cong. Ch.	15 00
Youngstown. "Mrs. W."	5 00
"A Friend," to const. DRA.	
CHARLES BACON L. M.	50 00

INDIANA, \$13.23.

Liber. Thomas Towle	1 00
Terre Haute. Miss Helen D. Barton	7 23
Versailles. J. D. Nichols	5 00

ILLINOIS, \$1,054.66.

Amboy. Woman's Miss'y Board	17 76
Aurora. S. B. Dyckman	2 00
Bunker Hill. Cong. Ch.	21 00
Chicago. First Cong. Ch., 100; New England Cong. Ch., 60.87; Lincoln Park Cong. Ch., 46.35; Rev. Arthur Little, D. D., 25; E. Rathbone, 10; Hiram Hulburd, 10; "H. E. D., 5.	257 22
Collinsville. J. F. Wadsworth	10 00
Cornell. Mrs. Sarah E. Johnson	5 00
Danville. Henry M. Kimball, 5; Lewis T. Palmer, 5; Mrs. A. M. Swan, 5.	15 00
Downer's Grove. Cong. Ch.	10 00
Elmwood. "A Friend"	4 00
Evanston. First Cong. Ch.	46 00
Galesburg. "Ladies of Galesburg," for <i>Woman's Work</i>	15 00
Galesburg. Ladies' Soc. of Brick Cong. Ch.	11 00
Hennepin. Cong. Ch.	4 50
Hinsdale. Cong. Ch.	60 00
Loda. "A Friend"	1 00
Madison. Mrs. H. E. Dana	10 00
Mattoon. "A Friend"	1 00
Metamora. "Metamora Christian Union," 19.15; Mrs. M. W. Rouse, 5.	24 15
Morrison. Cong. Ch.	20 00
Naperville. G. W. Sendlinger, 5; A. A. Smith, 5.	10 00
Oak Park. Ladies of Cong. Ch., for <i>Missionary, Little Rock, Ark.</i>	45 00
Oak Park. "S. J. H., 5; "Oak Park," 15	20 00
Paxton. "A Friend"	20 00
Payson. Cong. Ch.	25 00
Pecatonica. Cong. Ch.	3 03
Plainfield. Cong. Ch.	10 00
Princeton. Mrs. P. B. Corss	10 00
Rockford. L. S. Swezey	35 00
Toulon. Cong. Ch.	31 50
Wataga. Cong. Ch.	10 00
Waukegan. Young People's Miss'y Soc.	23 00
Winnebago. Ladies' Miss'y Soc. of First Cong. Ch. (one share)	20 00
Wyandot. Cong. Ch.	7 50
	\$804 66

LEGACY.

Peoria. Estate of Moses Pettingill	250 00
	\$1,054.66

MICHIGAN, \$1,625.56.

Alamo. Julius Hackley	20 00
Allendale. Rev C. Finster	1 00
Alpena. First Cong. Ch.	44 00
Benton Harbor. Rev. W. H. Brewster	6 00
Benzonia. Amasa Waters, 10; Mrs. Sarah A. Waters, 4.99.	14 99
Church's Corners. Cong. Ch., 11.79; A. W. Douglass, 5; Dea. S. R. Wells, 3; James Robins, 2; Mrs. J. E. Williams, 2; Herbert Reed, 1; Homer Tingley, 1; Rev. F. E. Carter, 1.	26 79
Croton. By Rev. L. Curtiss	3 00
Detroit. First Cong. Ch.	63 79
Edwardsburg. S. C. Olmstead	10 09
Grand Blanc. Cong. Ch.	5 00
Grand Rapids. Mrs. E. G. Furness	5 00
Greenville. Mrs. R. L. Ellsworth, for <i>Student Aid, Fisk U.</i>	10 00
Hudson. N. R. Rowley, 30, to const. Mrs. ISABELLA B. ROWLEY L. M.; Cornelius Clement, 5.	35 00
Jackson. Cong. Ch.	200 00
Kalamazoo. Mrs. S. M. Sleeper	5 00
Leroy. First Cong. Ch.	9 21
Litchfield. Cong. Ch.	20 37
Lyons. Mrs. ELIZABETH C. MATTHEWS, 30, for <i>Fisk U.</i> and 30 for <i>Straight U.</i> , to const. herself and Miss MARY C. STALEY L. Ms.	60 00
Muskegon. Cong. Ch.	26 41
North Leoni. Cong. Ch.	4 30
Oakwood. Cong. Ch.	10 00
Olivet. Cong. Ch.	10 00
Royal Oak. Cong. Ch.	4 00
Saginaw City. Mrs. A. M. Spencer	2 00
Traverse City. First Cong. Ch.	25 00
Union City. "A Friend"	1,00 00
Utica. "Member First Cong. Ch."	5 00

IOWA, \$611.44.

Anamosa. Woman's Freedmen's Soc. of First Cong. Ch., for <i>Lady Missionary, New Orleans, La.</i>	14 00
Belle Plaine. J. P. Henry	10 00
Bellevue. Ladies Miss'y Soc. of Cong. Ch.	2 00
Bryant. Cong. Ch.	3 50
Cedar Rapids. Cong. Ch.	31 00
Chester Center. Cong. Ch.	53 64
Decorah. G. C. Winship	10 00
Denmark. Cong. Sab. Sch.	22 50
Dubuque. First Cong. Ch.	31 37
Emmettsburg. Cong. Ch.	4 65
Fairfax. Cong. Ch.	8 68
Fayette. Cong. Ch.	15 00
Garwin. Talmon Dewey	2 00
Grinnell. Cong. Ch.	276 00
Humboldt. Cong. Ch.	8 00
McGregor. Young Ladies' Mission Band, for <i>Furnishing Room, Straight U.</i>	35 00
McGregor. J. H. Ellsworth, to const. Mrs. N. H. ELLSWORTH L. M.	30 00
Marshalltown. "A Friend"	5 00
Postville. Cong. Ch.	15 00
Rock Rapids. Rev. C. H. Morse	1 00
Sioux City. Mary B. Smith	5 00
Stacyville. Rev. N. H. Blackmer	3 00
Teed's Grove. Cong. Ch.	6 00
Wayne. Cong. Ch. and Sab. Sch.	6 10
Winterset. Mrs. S. J. Dinmore, 10; Mrs. H. F. Parlin, 3.	13 00

WISCONSIN, \$453.29.

Alderley. Mrs. E. Hubbard, 2; Mrs. Anne Reid, 2.	4 00
Appleton. M. R. Barteau	10 00
Arena. Cong. Ch.	5 00
Arena. Ladies of Cong. Ch., for <i>Missionary, Austin, Texas.</i>	4 00
Beloit. Ladies of First Cong. Ch., for <i>Missionary, Austin, Texas.</i>	7 00
Brandon. Cong. Ch.	22 50
Columbus. C. Baker	5 00
Eau Claire. Ladies of Cong. Ch., for <i>Missionary, Austin, Texas.</i>	25 00

Fort Atkinson. Mrs. C. B. Snell.....	10 00	Scotland. German Cong. Ass'n of South- ern Dak.	8 20
Hartford. R. Freeman.....	4 00	ARKANSAS, \$5.00.	
Koskonong. P. T. Gunnison.....	5 00	Little Rock. Cong. Ch.	5 00
Lake Geneva. G. Montague.....	5 00	COLORADO, \$107.14.	
Menasha. Cong. Ch. and Soc.	47 90	Coal Creek. Cong. Ch.	9 00
Milwaukee. Edward D. Holton, 50; H. F. Story, 20.....	70 00	Colorado Springs. Cong. Ch., 44.37; Young Peoples' Miss'y Soc., 10; Cong. Sab. Sch., 3.27.....	57 64
Milwaukee. Mrs. Faith Montague, for Missionary, Austin, Texas.....	5 00	Fort Lewis. Sab. Sch., by H. F. Hall, for Dakota M.....	8 50
Oshkosh. First Cong. Ch.....	75 00	Leadville. H. S. Dickerman, to const.	30 00
Pewaukee. Cong. Ch.....	10 79	HENRY HOLMES DICKERMAN L. M.....	2 00
Rio. Cong. Ch.....	2 50	Silverton. Rev. M. A. Bullock.....	
Ripon. Mrs. C. T. Tracy.....	5 00	WASHINGTON TER., \$18.60.	
River Falls. Cong. Ch.....	33 63	Skokomiah. Cong. Ch.....	16 60
Salem. Wm. Munson.....	50 00	CALIFORNIA, \$1,365.05.	
Sheboygan. F. Lawrence.....	10 00	Oakland. Rev. J. C. Bolbrook, D. D....	5 00
Shopiere. Ladies of Cong. Ch., for Mis- sionary, Austin, Texas.....	5 00	National City. Cong. Ch.....	30 50
Wauwatosa. Ladies of Cong. Ch., for Missionary, Austin, Texas.....	5 75	Pescadero. Cong. Ch.....	3 00
West Salem. Mrs. Anson Clark.....	2 00	San Francisco. The California Chinese Mission.....	1,326 55
Whitewater. Ladies of Cong. Ch., for Missionary, Austin, Texas.....	10 03	DISTRICT OF COLUMBIA, \$11,620.18.	
Wycena. Cong. Ch.....	2 50	Washington. U. S. Government, for Santee Agency, Neb.....	11,495 19
Collected by Rev. S. E. Lahrop: Beloit, 75c.; Madison, 1; New London, 5.25; Oshkosh, 3.12; Ripon, 50c.; Sheboygan, 2.....	12 62	Washington. Gen. E. Whittlesey.....	25 00
MINNESOTA, \$209.94.		TENNESSEE, \$4,309.00.	
Glenwood. "Friends," by Rev. S. E. Lahrop.....	1 75	Chattanooga. Sale of Property.....	2,250 00
Litchfield. "Friends".....	2 00	Chattanooga. Proceeds of a Public Reading by Mrs. A. S. Steele in Cong. Ch.....	5 03
Marshall. Cong. Ch.....	12 55	Knoxville. Cong. Ch.....	24 00
Minneapolis. Plymouth Ch., 26.56; "The Open Door" Ch., 5.50; Children's Mis- sion Band of Vine Ch., 1; Vine Ch., 1. Minneapolis. Sab. Sch. of Plymouth Ch., for Student Aid, Talladega, C.....	34 06	Memphis. Slater Fund.....	500 00
Plainview. Woman's Cent. Soc.....	60 00	Nashville. Slater Fund.....	1,525 00
Rushford. Cong. Ch.....	2 50	Nashville. Cong. Ch.....	5 00
Saint Charles. Cong. Ch.....	1 32	NORTH CAROLINA, \$34.34.	
Saint Cloud. Cong. Ch., 10.25; Woman's Miss'y Soc., 8.....	18 25	Oaks. Cong. Ch.....	13 34
Sauk Centre. James A. Norris.....	3 00	Raleigh. Cong. Ch.....	13 00
Tivoli. L. Humiston.....	1 00	Wilmingon. Cong. Ch.....	8 00
Waseca. Ladies Miss'y Soc., 10.50; Cong. Ch., 8.42.....	19 01	SOUTH CAROLINA, \$15.00.	
Winona. Cong. Ch.....	50 00	Charleston. Cong. Ch.....	15 00
KANSAS, \$81.99.		GEORGIA, \$242.81.	
Burlingame. "A Friend".....	1 00	Atlanta. Cong. Ch.....	30 00
Burlington. Cong. Ch.....	10 00	Macon. Slater Fund.....	200 00
Council Grove. Cong. Ch.....	5 00	Macon. Cong. Ch.....	3 80
Emporia. First Cong. Ch.....	30 19	Marietta. Cong. Ch., for Student Aid, Atlanta U.....	5 91
Fairview. Cong. Ch.....	5 00	Millers Station. Rev. and Mrs. Wilson Callen.....	2 00
Fairview. Cong. Ch., for Little Rock, Ark.....	1 00	Woodville. Rev. J. H. H. Sengstacke... ALABAMA, \$2,133.32.	1 00
Hamlin. Cong. Ch.....	3 95	Anniston. Woman's H. M. Ass'n for Indian M.....	2 00
Lawrence. Second Cong. Ch.....	6 00	Mobile. First Cong. Ch.....	1 75
Osawatamie. Cong. Ch.....	13 35	Montgomery. Cong. Ch.....	13 00
Rio. Cong. Ch., for Little Rock, Ark... Seneca. Cong. Ch.....	1 00 5 50	Selma. Cong. Ch.....	58 80
MISSOURI, \$192.21.		Shelby Iron Works. "A Friend".....	3 00
Carthage. Cong. Ch.....	8 71	Talladega. Slater Fund.....	2,000 00
Saint Louis. Mrs. P. Webb.....	100 00	Talladega. Tuition, 34.77; Cong. Ch., 20.....	54 77
Saint Louis. "Thank Offering, Friends in Pilgrim Ch." to const. Rev. Gro. C. Adams L. M.....	50 00	MISSISSIPPI, \$1,502.00.	
Stewartsville. Cong. Ch.....	3 50	Jackson. Cong. Ch.....	2 00
NEBRASKA, \$186.81.		Tougaloo. Slater Fund.....	1,500 00
Fairmont. Cong. Ch.....	30 00	TEXAS, \$609.75.	
Camp Creek. Cong. Ch.....	4 48	Austin. Slater Fund.....	600 00
Genoa. Rev. C. H. Crawford.....	5 00	Austin. Tuition.....	9 75
Reserve. Cong. Ch.....	2 30	— \$204.05.	204 05
Santee Agency. Bethany Tab. Mission School.....	100 00	INCOMES, \$1,087.00.	
Steele City. Cong. Ch.....	7 50	Avery Fund, for Mendi M.....	807 00
Sutton. First Cong. Ch.....	2 55	Belden Scholarship Fund, for Talla- dega C.....	30 00
Weeping Water. Ladies Miss'y Soc.....	5 00	C. F. Dike Fund, for Straight U.....	50 00
York. Cong. Ch.....	30 00	General Fund.....	50 00
DAKOTA, \$48.20.		Graves Library Fund, for Atlanta U.....	150 00
Elk Point. Cong. Ch.....	10 00	Total for September.....	\$80,653 80
Millsburg. SHEPARD H. WOOD. to const. himself L. M.....	30 00	Total from Oct. 1 to Sept. 30.....	287,594 19

FOR THE AMERICAN MISSIONARY.

Subscriptions for September.....	28 60
Previously acknowledged.....	700 80
Total.....	\$729 40

RECEIPTS OF THE CALIFORNIA CHINESE MISSION from July 10, 1884, to Sept. 18, 1884.
E. Palache, Treas.

FROM AUXILIARY MISSIONS: Alameda, Chinese Monthly Offerings, 10.70; Rev. O. G. May, 2.—Marysville, Chinese, 15.50; Miss M. A. Flint, 10; Chinese Annual Members, 26.—Oroville, Chinese, 7.70.—Petaluma, Annual Members, 16; Chinese, 50c.; "Friends," bal. to const. Mrs. MARY H. COLBY L. M., 5.—Sacramento, Chinese, 16; Annual Members, 22; Charles Heisen, 25.—Santa Barbara, Chinese, 7; Chinese Annual Members, 8; Cong. Ch., 13.90; "Friends," 8.10.—Santa Cruz, Chinese, 4.95; Chinese Annual Members, 9; Cong. Ch., 8; Subscribers at Anniversary, 36.50. 251 85

FROM CHURCHES: Berkeley, Cong. Ch., 50.—Oakland, First Cong. Ch., Mrs. N. Grey, 5; Mrs. M. L. Merritt, 5; Mrs. E. P. Sanford, 5; "Friend," by Mrs. E. P. S., 10; Miss M. L. Sanford, 2; Chinese, Annual Memberships, 14; Lee Hain, 2.—Oakland, Plymouth Av. Ch. (5 of which from Rev. J. A. Benton, D. D.), 36.—Oakland, Golden Gate Ch., 5.—Rio Vista, Cong. Ch., 4 Annual Members, 8.—San Francisco, First Cong. Ch., Annual Member, 2; Plymouth Ch. (in

part), Dea. S. F. Bufford, 10; Mrs. S. S. Smith, 5; James W. Kerr, 5; F. P. Cole, 2.50; A. G. Sheahan, 2.50; Mrs. J. M. Caverly, 2.50; J. H. W. Riley, 3; Mrs. Ed. Carlson, 2.50; Four Annual Members, 8; "Other Friends," 11.75.—San Francisco, Bethany Ch. (in part), Chinese, 35.70; Annual Memberships and to const. Rrv. H. BLODGETT, D. D., of Pekin, China, L. M., 130; JONG SING SAN, L. M., 25; CHIN FONG, L. M., 25; Americans, Annual Memberships and to const. WILLIAM JOHNSTONE L. M., 60.—Saratoga, Cong. Ch., 12.25 484 70

FROM INDIVIDUAL HELPERS: Mrs. A. J. Stiles, 260; Hon. F. F. Low, 25; Hawley Bros., 25; Cal. Furniture Mfg. Co., 25; Liv. London & Globe Ins. Co., 25; Wright & Sanders, 25; Redington & Co., 25; C. Adolphe Low & Co., 25; William Dimond & Co., 25; Macon Bay & Co., 25; Miss M. C. Waterbury, 9; H. W. Severance, 5; Rev. J. H. Strong, 1 490 00

FROM EASTERN HELPERS: Amherst, Mass., Mrs. R. M. Lester 100 00

Total..... \$1,328 55

FOR ENDOWMENT FUND.

Theo. Dept. Howard University..... \$6,991.08

H. W. HUBBARD, Treas.,
56 Reade St., N. Y.

CONSTITUTION.

ART. I. This Society shall be called the American Missionary Association.

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations and diffuse a knowledge of the Holy Scriptures in our own country and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Members of evangelical churches may be constituted members of this Association for life by the payment of thirty dollars into its treasury, with the written declaration at the time or times of payment that the sum is to be applied to constitute a designated person a life member; and such membership shall begin sixty days after the payment shall have been completed. Other persons, by the payment of the same sum, may be made life members, without the privilege of voting.

Every evangelical church which has within a year contributed to the funds of the Association, and every State Conference or Association of such churches, may appoint two delegates to the Annual Meeting of the Association; such delegates, duly attested by credentials, shall be members of the Association for the year for which they were thus appointed.

ART. IV. The Annual Meeting of the Association shall be held in the month of October or November; at such time and place as may be designated by the Association, or, in case of its failure to act, by the Executive Committee, by notice printed in the official publication of the Association for the preceding month.

ART. V. The officers of the Association shall be a President, five Vice-Presidents, a Corresponding Secretary or Secretaries, a Recording Secretary, a Treasurer, Auditors, and an Executive Committee of fifteen members, all of whom shall be elected by ballot.

At the first Annual Meeting after the adoption of this Constitution, five members of the Executive Committee shall be elected for the term of one year, five for

two years and five for three years, and at each subsequent Annual Meeting five members shall be elected for the full term of three years, and such others as shall be required to fill vacancies.

ART. VI. To the Executive Committee shall belong the collecting and disbursing of funds, the appointing, counseling, sustaining and dismissing of missionaries and agents, and the selection of missionary fields. They shall have authority to fill all vacancies in office occurring between the Annual Meetings; to apply to any Legislature for acts of incorporation, or conferring corporate powers; to make provision when necessary for disabled missionaries and for the widows and children of deceased missionaries, and in general to transact all such business as usually appertains to the Executive Committees of missionary and other benevolent societies. The acts of the Committee shall be subject to the revision of the Annual Meeting.

Five members of the Committee constitute a quorum for transacting business.

ART. VII. No person shall be made an officer of this Association who is not a member of some evangelical church.

ART. VIII. Missionary bodies and churches or individuals may appoint and sustain missionaries of their own, through the agency of the Executive Committee, on terms mutually agreed upon.

ART. IX. No amendment shall be made to this Constitution except by the vote of two-thirds of the members present at an Annual Meeting and voting, the amendment having been approved by the vote of a majority at the previous Annual Meeting.

MASON & HAMLIN

Exhibited at ALL the important WORLD'S INDUSTRIAL COMPETITIVE EXHIBITIONS FOR SEVENTEEN YEARS, Mason & Hamlin Organs have, after most rigid examinations and comparisons, been ALWAYS FOUND BEST, and AWARDED HIGHEST HONORS; *not even in one such important comparison has* **ORGANS** *any other American Organ been found equal to them. ONE HUNDRED* **ORGANS** *STYLES, adapted to all uses, from the smallest size, yet having the characteristic Mason & Hamlin excellence, at \$22, to the best instrument which it is possible to construct from reeds, at \$900 or more. Illustrated catalogues, 46 pp., 4to, and price lists, free.*

The Mason & Hamlin Company manufacture UPRIGHT PIANO-FORTES, adding to all the improvements which have been **PIANOS** found valuable in such instruments, one of peculiar practical value, **PIANOS** tending to greatest purity and refinement in quality of tone and durability, especially diminished liability to get out of tune. Pronounced the greatest improvement made in upright pianos for half a century. The MASON & HAMLIN CO. pledge themselves that every piano of their make shall illustrate that VERY HIGHEST EXCELLENCE which has always characterized their organs. Send for circular with illustrations, full description and explanation.

MASON & HAMLIN ORGAN AND PIANO CO.

BOSTON, 154 Tremont St. CHICAGO, 149 Wabash Ave.

NEW YORK, 46 East 14th St. (Union Square).

LADIES can do their own stamping for Embroidery, Painting, etc., by using our artistic patterns. They are easily and quickly transferred to silk, velvet, felt, plush, etc., and may be used a hundred times over. Our 60-cent Outfit contains 23 Useful and Artistic working patterns, as follows: One spray each of Double Roses, Single Roses, Forget-Me-Nots, Golden Rod and Sumac leaves, Daisies, Corner of Daisies to match, Ferns and Butterflies, Water Lilies, one sheet of 10 smaller Patterns of Flowers, Greenaway figures, Butterflies, Beetles, etc., with your own initials in handsome 2-inch letter, for Handkerchiefs, Towels, etc., with Powder Pad and directions for indelible stamping, 60 cents, post-paid. Agents wanted. Address

PATTEN PUBLISHING CO., 38 W. 14th St., New York.

(See page 352.)

A
\$25
LANTERN
For \$12

PATENTED
Perfection
at the
LOWEST
PRICE

\$10 to \$50 easily made
EVERY NIGHT.

The World
Electro Radiant MAGIC LANTERN

The body of the Electro Radiant is a coneshaped reflector which gathers each divergent ray of light and concentrates them all on the main reflector, whence the whole mass of brilliancy illuminates and projects the picture with startling clearness. No combination of lenses, however ingenious, has ever been known to produce equal effects with the light used. The cost of an outfit to enable you to do a profitable business is small compared with the amount of money it takes to do any other business. Any one of ordinary intelligence can operate it, and \$10 to \$50 per night may be earned by giving Parlor, Sunday School, Academy or Public entertainments. For Public Entertainments, the possessor of an Electro Radiant has something that will "draw" with the combined power of the Theatre, the Circus, the Prestidigitateur, the Country Fair, the Temperance Grange, and the Camp Meeting. A room that will hold 100 persons may be filled nightly and a good profit be cleared. You have only to tack the sheet to the wall, darken the room, place the lantern on stand, light lamp, and you are ready to begin the exhibition. The Electro Radiant projects on the screen a Picture eight feet in diameter. \$10,000 were paid for the use of our Patent by Railroad Companies for Locomotive Headlights. It being considered the most wonderful light ever produced for the purpose. We have retained the exclusive right to make Magic Lanterns on the same principle, and the Electro Radiant is the result. The adjustment of Reflector, Lenses, Tubes, Slides, Rest and Cone are made with mathematical nicety. Optical laws governing such adjustments have been accurately calculated, so that you

have in our Lanterns far more than appears, and we are placing within the reach of all, unsurpassed advantages for Learning, Amusement and Profit. The transparent Slides for these Lanterns embrace views illustrating wonderful natural scenes from different parts of the world. The Scripture Subjects from both the old and New Testaments. Temperance—Showing the folly and misery of the Drunkard. Art—Copies of famous statues, bas-reliefs, and Engravings. Miscellaneous—Such as Ships at Sea in a Storm, Steamboat Race, Fort Sumpter, Daylight Scene, Moonlight, etc. History—Landing of Columbus, Declaration of Independence, Yankee Doodle, etc. Comic—Side Splitters without number. You can add to your assortment at any time. Lantern with slides complete, packed in neat box, may be easily carried in hand.—The Electro Radiant No. 2 (shown in cut) with slides and fittings complete will be sent by express on receipt of \$12.00 or C. O. D. if \$3.00 is sent with order, purchaser paying the balance, \$9.00 at express office. Full instructions and list of other viewssent with each lantern. Send money order or registered letter, send all orders to

World Man'g Co. 122 Nassau Street, New York

This Lantern can be made very profitable at Church Fairs, Sunday School and other entertainments, and a large amount of cash realized at a very small outlay.

LADIES CAN NOW DO THEIR OWN STAMPING

For Kensington, Arasene, Outline, Ribbon, and other Embroidery, Braiding, etc., and for Oil, Water Color, Kensington and Lustral Painting, by using our perforated Stamping Patterns. They are easily and quickly transferred to any material and can be used fifty times over.

Our 60-Cent Outfit contains 28 Useful and Artistic working Patterns, as follows: One spray each of Double Roses, Single Roses, Forget-Me-Not, Golden Rod and Sumac leaves, Daisies, Corner of Daisies to match, Ferns and Butterflies, Water Lilies, one sheet of 10 smaller patterns of Flowers, Greenaway figures, Butterflies, Beetles, etc., with your own initials, in letter, for Handkerchiefs, Towels, etc., with Powder Pad and directions for indelible stamping. 60 cents, post-paid.

Our book, **MANUAL OF NEEDLEWORK**, should be in the hands of every lady. It contains full and complete instructions in Kensington, Arasene, Outline and other Embroidery, with cuts and diagrams showing how all the stitches are made. It also contains instructions for Knitting.

Tattin, Crocheting, Honiton, Point and Macrame Lace Making, Rug Making, etc., with directions for making many useful and beautiful articles for home and personal adornment. Price 35 cents, post-paid.

Our **"BOOK OF DESIGNS"** contains several hundred cuts and illustrations (reduced size) of our best and most elegant patterns for Kensington, Arasene, Outline, Ribbon Embroidery, Painting, etc. They show every leaf and petal of every flower as perfect as in our large patterns. Also contains diagrams and explanations of all the New Embroidery stitches. Price, post-paid, 25 cents. All the above—two books and outfit—\$1.10, post-paid. Agents wanted. Address **PAT- TEN PUBLISHING CO., 38 W. 14th St., N. Y.**

CRAZY PATCHWORK. We send ten sample pieces of elegant silk, all different, and cut so as to make one 12-inch block of crazy patchwork, with diagram showing how to put them together, and a variety of new stitches. for 35 cents. We send a set of 35 **Perforated Patterns**, working size, of birds, butterflies, bugs, beetles, spiders and web, reptiles, Kate Greenaway figures, flowers, etc., with material for transferring to the silk, for 60 cents.

Our book **"How to Make Home Beautiful"** teaches all the embroidery stitches and a variety of patchwork stitches. Price 15 cents. All the above \$1.00, post-paid. **J. L. PAT- TEN, 38 W. 14th St., New York.**

(See page 351)



DECEMBER, 1884.



	PAGE.		PAGE.
EDITORIAL.		ADDRESSES.	
A THOUSAND DOLLARS A DAY—THIS NUMBER—SUBSCRIBERS TO THE MAGA- ZINE.....	353	THE CHINESE, by Rev. D. W. Waldron..	393
ANNUAL MEETING AT SALEM.....	354	THE INDIANS, by Rev. C. M. Southgate..	395
FINANCIAL APPEAL.....	355	MOUNTAIN WORK, by Rev. Jos. E. Roy, D. D.....	397
ANNUAL MEETING.		EDUCATIONAL WORK, by Rev. F. D. Ayer	402
PROCEEDINGS OF ANNUAL MEETING.....	357	CHURCH WORK, by Rev. W. S. Alexan- ander, D. D.....	404
TREASURER'S REPORT.....	365	ON REPORT OF FINANCE COMMITTEE, by Rev. C. F. Thwing.....	406
SUMMARY OF RECEIPTS.....	371	EVERY MINISTER A MISSIONARY, by Rev. E. N. Packard.....	408
REPORTS OF COMMITTEES.....	372	CLOSING WORDS, by Rev. E. S. Atwood, D. D.....	411
MISSIONARY ZEAL, Paper by Sec. Powell..	383	ECHOES.....	412
REPORT ON THE ABOVE PAPER.....	391	RECEIPTS.....	412

NEW YORK:
PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION
Rooms, 56 Reade Street.

Price 50 Cents a Year, in Advance.

Entered at the Post-Office at New York, N. Y., as second-class matter.

THE AMERICAN MISSIONARY ASSOCIATION.

PRESIDENT.

Hon. Wm. B. WASHBURN, LL.D., Mass.

CORRESPONDING SECRETARY.—REV. M. E. STRIEBY, D. D., 56 Reade Street, N. Y.

ASSISTANT CORRESPONDING SECRETARY.—REV. JAMES POWELL, D. D., 56 Reade Street, N. Y.

TREASURER.—H. W. HUBBARD, Esq., 56 Reade Street, N. Y.

AUDITORS.—W. H. ROGERS, PETER MCCARTER.

EXECUTIVE COMMITTEE.

JOHN H. WASHBURN, Chairman; A. P. FOSTER, Secretary; LYMAN ABBOTT, A. S. BARNES, J. R. DANFORTH, CLINTON B. FISK, S. S. HALLIDAY, SAMUEL HOLMES, SAMUEL S. MARPLES, CHARLES L. MEAD, E. B. MONROE, J. E. RANKIN, S. H. VIRGIN, Wm. H. WARD, J. L. WITHROW.

DISTRICT SECRETARIES.

Rev. C. L. WOODWORTH, D.D., 21 Cong'l House, Boston.

Rev. G. D. PIKE, D.D., Memorial Hall, Hartford.

Rev. CHARLES W. SHELTON, 112 West Washington Street, Chicago.

FIELD OFFICERS.

REV. J. E. ROY, D.D., Field Superintendent.

PROF. ALBERT SALISBURY, Superintendent of Education.

COMMUNICATIONS

relating to the work of the Association may be addressed to the Corresponding Secretary; those relating to the collecting fields, to the District Secretaries; letters for the Editor of the "American Missionary," to Rev. G. D. Pike, D. D., at the New York Office; letters for the Bureau of Woman's Work, to Miss D. E. Emerson, at the New York Office.

DONATIONS AND SUBSCRIPTIONS

may be sent to H. W. Hubbard, Treasurer, 56 Reade Street, New York, or, when more convenient, to either of the Branch Offices, 21 Congregational House, Boston, Mass., or 112 West Washington Street, Chicago, Ill. A payment of thirty dollars at one time constitutes a Life Member.

FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of — dollars, in trust, to pay the same in — days after my decease to the person who, when the same is payable, shall act as Treasurer of the 'American Missionary Association,' of New York City, to be applied, under the direction of the Executive Committee of the Association, to its charitable uses and purposes." The Will should be attested by three witnesses.

POSITIVE RESULTS.

From N. Y. Independent.

One of the most conservative, and at the same time one of the safest, life insurance companies in the country is the Manhattan Life Insurance Company, whose home office is in this city, and whose agencies are in the principal cities throughout the United States. The attention of the public is called to this institution in a half column advertisement published in the insurance pages, in which the positive results of a policy in the Manhattan are fully and satisfactorily explained. For example, if a gentleman of thirty insures his life for \$10,000, and agrees to make twenty annual payments, the premium will be \$301.80 each year, or \$6,036 for the twenty years. At the end of the twenty years, the company agrees to return to the policy holder \$5,700, so that the net cost for the twenty years' insurance is only \$336, or \$16.80 per year. Besides, if the policy holder dies during these twenty years, his heirs will get \$10,000. This form of policy is simple, and above all is incontestable after five years. Its popularity will be sure to bring in a large business to the Manhattan Life Insurance Company.

HENRY STOKES, President.

J. L. HALSEY, 1st Vice-Pres't.
H. B. STOKES, 2d Vice-Pres't.
H. Y. WEMPLE, Secretary.
S. N. STEBBINS, Actuary.



HORSFORD'S ACID PHOSPHATE.

(LIQUID.)

FOR DYSPEPSIA, MENTAL AND PHYSICAL
EXHAUSTION, NERVOUSNESS, DIMINISHED VITALITY, URINARY
DIFFICULTIES, ETC.

PREPARED ACCORDING TO THE DIRECTION OF

Prof. E. N. Horsford, of Cambridge,
Mass.

There seems to be no difference of opinion in high medical authority of the value of phosphoric acid, and no preparation has ever been offered to the public which seems to so happily meet the general want as this.

It is not nauseous, but agreeable to the taste.

No danger can attend its use.

Its action will harmonize with such stimulants as are necessary to take.

It makes a delicious drink with water and sugar only.

Prices reasonable. Pamphlet giving further particulars mailed free on application.

MANUFACTURED BY THE

RUMFORD CHEMICAL WORKS,
Providence, R. I.,
AND FOR SALE BY ALL DRUGGISTS.

THE
AMERICAN MISSIONARY.

VOL. XXXVIII.

DECEMBER, 1884.

No. 12.

American Missionary Association.

\$365,000

NEEDED FOR THE CURRENT YEAR.

Your Committee are convinced that not less than a THOUSAND DOLLARS a day are imperatively demanded to perfect the admirably organized plans of the Association, even for the present, to say nothing of the pressing needs of the early future.—

[FINANCE COMMITTEE'S REPORT ADOPTED BY ANNUAL MEETING AT SALEM.]

WE present to our readers in this MISSIONARY a full report of the Thirty-eighth Annual Meeting of this Association, including the roll of life members and delegates present. The reports of the committees on the different branches of our work are given consecutively, presenting it in one view. These are followed by able and appropriate addresses relative to the society's operations and to its need of funds. Other addresses will be published in later issues of the MISSIONARY. Reports and papers referring to the Bureau of Woman's Work will be given in January. The sermon, as usual, will be published in the Annual Report.

WE rejoice to see that our sister magazine, the *Missionary Herald*, received last year from subscribers \$10,144.29. The AMERICAN MISSIONARY goes to nearly all the homes where comes the *Herald*, yet from sub-

scribers last year we received only \$729.50. *Query*: Why might not all who receive the MISSIONARY send us the small price of subscription, fifty cents, and thus relieve our treasury of so much on the cost of publication, and thereby add to our resources for expenditure on the field? We suggest to our friends that as the new year is just at hand they send in their subscriptions at once. We are sure they will not be backward in this matter, on the ground that such gifts will be largely gifts of grace on their part. We ask from our readers a vote on this question. Please send your ballots of fifty cents each to our treasurer, H. W. Hubbard, 56 Reade street, New York.

A free vote, a full vote, and a fair count is our motto.

One dollar will pay for two years.

THE annual meeting at Salem was one of the most successful in the history of the Association. The interest was marked. The morning and afternoon sessions were attended by audiences that filled the Tabernacle at times to its fullest capacity. The evening sessions were crowded. The interest was sustained all the way through. The last was the largest and most enthusiastic meeting of all. When, at a few minutes before ten o'clock, President Washburn, owing to the lateness of the hour, proposed to adjourn without singing, the audience broke forth of its own accord in the grand strains of Old Hundred to the doxology, "Praise God from whom all blessings flow," and the organ speedily took up the notes in sustaining accompaniment.

The able and remarkably germane sermon by Dr. Walker keyed the meeting to the right pitch of spiritual feeling. It permeated all the sessions.

We had feared the meeting might be one of sadness and depression. But the magnificent response that had almost wiped out that ugly, threatening debt of fifty thousand dollars; the spirit of hope and courage that lighted every face; the aggressive tones of the reports; the inspiring nature of the papers and addresses; the unwavering call of the Finance Committee upon the churches to contribute this year \$365,000 to maintain and push and extend the work; the deep spiritual power and tenderness that pervaded the devotional services—all proclaimed a new awakening to a sense of the growing importance and necessity of our work.

If only the spirit of the Salem meeting could be carried to the churches, the \$365,000 would be forthcoming. It was good to be there. It was a mount of privilege. We were permitted to look out upon a field of grand opportunity for the salvation of our beloved land. We felt the inspiration of the call. It was God's own voice we heard. Will the

churches hear it? We have already begun to act. With faith in the churches we propose to go forward. Will the churches sustain us?

FINANCIAL APPEAL.

ADDRESS OF MR. JOHN H. WASHBURN,

CHAIRMAN OF EXECUTIVE COMMITTEE, AT SALEM.

I suppose I am asked to say a few words in respect to the report of the Committee on Finance—on the principle that the words of one who can say, “All of which I saw and part of which I was,” carry more or less weight with them which does not accompany the words of one who has not been in the thick of the fight. Gratifying as that report was to you who heard it, pleasant as was the announcement that the anticipated debt was much less than looked for, to none of you did that report give one-half the pleasure that it does to those who have watched the needs of the treasury, watched the receipts and disbursements during the past year with the anxiety which the committee and the officers of the Association have felt in regard to the outcome. Four months ago it did not seem possible that so favorable a report could be presented, and it is a new evidence to us of the favor of Almighty God and of the regard which the churches have for this work.

If I were a minister and about to preach a sermon on the finances of the American Missionary Association, I think I should take for my text the words, “The barrel of meal shall not waste, neither shall the cruse of oil fail,” for such has been the experience of the Association during the years that are past. God has brought us into many a narrow place, where there was apparently no way out, no light on the right nor the left. The only light came from above, but the light was there, and the way has opened before us, and each time as our need has come, when we have felt that our strength was gone, God has come to our rescue. I will not enumerate instances of that special interference, but I could spend more time than is allotted me in detailing instances of special Providential interference for the relief of this society in its time of need.

I am not now about to make an appeal to you for funds. If the papers and addresses that have been presented to you, setting forth the needs of the South, the work that is upon the hands of the society, the increasing and multiplying crowds that are demanding aid from us—if those appeals have not touched you, no words of mine would open your heart-strings or your purse-strings.

There are two points only to which I wish to call your attention for a moment, that are suggested by the report. You will notice that the receipts of the Association during the past year from legacies were more than sixty thousand dollars less than they were for the year which preceded it, while the contributions of the living and the contributions of

the churches were very considerably in excess of the preceding year. And this reminds us that it is to the living we must look for our daily support. The financial committee have asked you to give us a thousand dollars a day—\$365,000 for the year. We ask now that the living and the churches will give us that money. We do not wish to be put to the necessity of praying that our friends may be taken to Heaven in order that we may have means for carrying on our work ; but as God gives the means while you live, use it in His name and for His sake, and not leave it for us to render thanksgiving to God that another of our friends has left the earth.

The other point is this : I remember hearing once when a minister was being installed over a people that some of them said, "We will pray *God* to make him humble, and we will take care that he is poor." We have enough to make us humble, and the demands of the situation are enough to make us poor all the time. We have to live by faith. We have to begin the work of this year, assuming that the churches wish us to do that work at a cost of a thousand dollars a day. Now I ask that you shall not put it upon us at the end of the year to come out with a debt, or to make what is so painful to us all, and so trying to the churches, and so straining to the officers of a benevolent association, that special, urgent, crying appeal at the end of the year to bring us out without a debt. *Give it to us day by day.* It is day by day we ask our Heavenly Father to give us our daily bread. We trust him day by day for it. He does not ask us to go without it until the end of the year, and then give us a supply to make up for the lack. He does not keep us until the end of our days, and then give us the daily bread that we needed every day. Why should you ? We need your gifts every day. There is need enough of faith on the part of the managers of benevolent societies. It is a work of faith from beginning to end. To-day's work is done in the faith that to-morrow God will furnish the means to pay for the work done to-day. Now I ask you, for His sake, give us day by day the rations that we need. Do not ask us to do a month's work, and then wait for a month's pay. Do not ask us to do your work, and then make up the deficiency. Give us each day, each week, the money that you wish us to spend.

The Association will go on with its work. We know that you do not wish us to curtail it. We know that the churches desire that it shall be pushed at least to its present extent, that there shall be no withdrawal. None of you can realize the number of times that sad "No" must be said when new buildings, new schools, new openings are presented for us. "No, we have no means. We don't dare to undertake new work." We believe you do not wish us to withdraw from any work to which our hand has been put. Do not then put us to the trial of going month after month, facing the load of debt which will press upon us unless you give us day by day our daily bread.

THIRTY-EIGHTH ANNUAL MEETING

OF THE

AMERICAN MISSIONARY ASSOCIATION.

The 38th Annual Meeting of the American Missionary Association opened at the Tabernacle church in Salem, Mass., on Tuesday, the 21st of October, 1884, at 3 o'clock P. M.

The President, Hon. Wm. B. Washburn, called to order, and Rev. Joshua W. Wellman, D. D., led in devotional services, reading the 72d Psalm and offering prayer.

Rev. J. P. Lane was chosen Secretary, and Revs. Cyrus P. Osborne and Geo. Dustan were chosen Assistant Secretaries.

The following committees were appointed :

On Nominations : D. O. Mears, D. D., Hon. J. M. Foster, S. L. Blake D. D., Rev. J. P. Seabury, Rev. Daniel P. Noyes.

On Business : E. S. Atwood, D. D., Chas. L. Mead, Esq., Hon. J. G. Pollard, Rev. G. M. Boynton, Rev. Jonathan Edwards.

On Arrangements : Henry J. Pratt, Esq., Rev. De Witt S. Clark, H. Augustus Smith, Esq., Chas. H. Hayward, Esq., Walter C. Packard, Esq., James Shatewell, Esq.

The Corresponding Secretary, Rev. Dr. Strieby, made statements respecting the membership and representation of the churches in the annual meeting. The roll was prepared as follows :

ROLL.

Life Members.

Rev. E. K. Alden, D. D., Mass.; Rev. Fred. L. Allen, N. H.; Rev. M. B. Angier, Mass.; Rev. F. D. Ayer, N. H.; Rev. Joseph W. Andrews, Mass.; Rev. D. E. Adams, Mass.; Rev. and Mrs. N. Boynton, Mass.; Jacob Bacon, Mass.; Rev. Pliny S. Boyd, Mass.; Rev. S. L. Blake, D. D., Mass.; Rev. E. H. Byington, Mass.; Clara R. Boyangton, Mass.; Rev. Quincy Blakely, N. H.; Rev. John F. Blades, Mass.; Rev. Geo. Beal, Mass.; J. F. Briggs, Mass.; Austin H. Burr, Mass.; Rev. Edward W. Bacon, Ct.; Rev. Thos. M. Boss, Mass.; Rev. Henry E. Barnes, Mass.; Rev. C. C. Carpenter, N. H.; Rev. and Mrs. Temple Cutler, Mass.; Rev. Robert Crawford, D. D., Mass.; Edwin S. Clifford, Mass.; L. W. Carleton, Mass.; Isaac N. Carleton, Mass.; E. L. Champlin, N. Y.; Rev. F. G. Clark, Mass.; Rev. Silas P. Cook, Mass.; Rev. David M. Camp, Ct.; Miss L. G. Cutler, N. H.; Adaline B. Cutler; Rev. A. E. Childs; Josephine Cummings, Mass.; Rev. F. P. Chapin, Mass.; Samuel Chapin, Esq., Mass.; Rev. M. Angelo Dougherty, Mass.; Chas. Duncan, Mass.; Joseph B. Drury, Mass.; Rev. George Dustan, N. H.; Rev. L. R. Denning, D. D., Mass.; Rev. P. B. Davis, Mass.; Rev. E. Dawes, Mass.; Rev. L. R. Eastman, Jr., Mass.; J. L. Eastman, Mass.; Rev. E. C. Ewing, Mass.; Rev. Edward D. Eaton, Ill.; Rev. Thos. A. Emerson, Mass.; Rev. Samuel W. Eddy, Mass.; Rev. J. S. Eastman, N. H.; Col. Franklin Fairbanks, Vt.; Mrs. Franklin Fairbanks, Vt.; Rev. Addison P. Foster, N. J.; Rev. L. Z. Ferris, Mass.; Miss M. M. Fit ch,

Mass.; Rev. Henry C. Fay, N. H.; Rev. Samuel Garland, Me.; J. P. Gould, Mass.; Rev. Geo. Gleason, Mass.; Rev. G. W. Grover, N. H.; Mrs. E. A. Grosvenor, Mass.; Rev. A. H. Hall, Ct.; R. S. Hungerford, Ct.; Rev. S. D. Hosmer, Mass.; E. L. Holt, Mass.; Rev. Geo. E. Hall, N. H.; Rev. W. H. Hubbard, N. H.; Rev. M. A. Howard, R. I.; Rev. Sylvanus Hayward, Mass.; Rev. E. O. Jameson, Mass.; Rev. R. R. Kendall, Mass.; Rev. M. E. Knight, Ct.; Miss M. G. Kelly, N. H.; Rev. H. O. Ladd, N. M.; Rev. Josiah Lord, Mass.; Rev. J. P. Lane, Mass.; Rev. Henry Lawrence, Rev. W. H. Leavell, Mass.; Rev. Benj. F. Learned, Mass.; Rev. Wm. C. Merrill, Mass.; Rev. T. M. Miles, Mass.; Rev. W. A. McGinley, N. H.; Rev. Asa Mann, Mass.; Rev. D. O. Mears, D. D., Mass.; Rev. G. H. Moss, Vt.; Rev. Phineas Merrill, N. H.; Miss H. E. McIntire, N. H.; Rev. C. E. Milliken, N. H.; Charles Nichols, Mass.; Algernon P. Nichols, Mass.; Dea. C. L. Nichols, Me.; Rev. C. P. Osborne, Ct.; Rev. Leonard S. Parker, Mass.; Rev. Geo. Pelton, Mass.; Rev. A. B. Peabody, N. H.; Rev. E. N. Packard, Mass.; Dea. Eben Peabody, Mass.; Rev. G. D. Pike, D. D., Ct.; Rev. A. B. Peffers, Vt.; Rev. Charles M. Palmer, Mass.; Rev. Charles I. Peabody, Mass.; Rev. H. J. Patrick, Mass.; Rev. Dwight M. Pratt, Ct.; Rev. A. E. P. Perkins, Mass.; Sumner Richardson, Mass.; O. Roberts, Mass.; Rev. J. P. Root, R. I.; Rev. Charles B. Rice, Mass.; Rev. T. S. Robie, Mass.; Rev. C. M. Southgate, Mass.; Rev. Geo. F. Stanton, Mass.; Rev. Samuel Skinner, Mass.; Rodolphus Stevens, Mass.; Rev. C. C. Sampson, N. H.; Rev. A. K. Teele, D. D., Mass.; J. P. Thwing, Me.; Rev. W. G. Tuttle, Mass.; Rev. J. G. Trask, Mass.; Geo. Tapley, Mass.; Rev. Jeremiah Taylor, D. D., R. I.; Rev. John Thurston, Mass.; Rev. J. E. Twitchell, D. D., Mass.; Rev. A. Underwood, N. Y.; R. K. Underhill, Mass.; Rev. Chas. Whittier, Me.; Rev. John E. Wheeler, Mass.; John Warner, Mass.; Rev. T. P. Wilder, Mass.; Rev. Lyman Whiting, Mass.; Tyler Waters, Mass.; C. L. Weitzel, Ct.; Rev. F. A. Wilson, Mass.; Rev. J. W. Welman, D. D., Mass.; Rev. Isaac White, N. H.; Rev. Lyman Warner, Mass.; Rev. Geo. L. Walker, D. D., Ct.; Rev. Harding Wood, Mass.; Dea. D. W. Wilcox, Mass.; Dea. H. D. Walker, N. Y.

Delegates.

Rev. W. P. Alcott, Mass.; J. S. Andrews, M. D., Mass.; Rev. F. D. Austin, N. H.; J. H. Bourne, Mass.; Luke Bliss, Mass.; Rev. E. P. Blodgett, Mass.; Rev. Wm. H. Beard, Ct.; Joseph H. Bird, Mass.; W. L. Brakenridge, Mass.; Rev. Harry L. Brickett, Mass.; Rev. Geo. M. Boynton, Mass.; Miss Sarah J. Blanchard, Mass.; L. Backus, Mass.; Rev. J. O. Barrows, N. H.; Alden H. Baker, Ct.; Mrs. Mary K. Beane, Mass.; Miss M. W. Bartlett, Mass.; Dea. W. G. Brown, N. H.; Alfred Brown, Mass.; Mrs. W. L. Blackmer, Mass.; L. G. Chandler, Mass.; Rev. Joshua Cott, Mass.; Rev. John W. Cottrell, Mass.; Rev. L. S. Crawford, Mass.; Miss Nellie M. Clement, N. H.; Mrs. A. B. Cutter, Mass.; Rev. Charles D. Crane, Me.; Rev. P. D. Cowan, Mass.; T. R. Dennison, Mass.; Thomas S. Eaton, Mass.; A. G. Easterbrook, Mass.; Mrs. S. L. Fullerton, Mass.; Rev. Bradford M. Fullerton, Mass.; J. Fullerton, Mass.; A. G. Fullerton, Mass.; Charles H. Guild, Mass.; Ella B. Green, Mass.; Rev. Joshua S. Gay, Mass.; Dea. Augustus Gaylord, N. Y.; Esther G. Gifford, Mass.; Rev. D. W. Goodale, Mass.; Rev. H. M. Grant, Mass.; Mrs. Henry Hooker, Mass.; Rev. R. M. Harlow, Mass.; William Hyde, Mass.; Rev. Charles T. Hawes, Me.; Rev. Winfield S. Hawkes, Mass.; M. H. Hitchcock, Mass.; Henry Hyde, Mass.; W. L. Jones, Mass.; Mr. George Kellogg, Ct.; Mrs. George Kellogg, Ct.; James Kendall, Ct.; Dea. G. E. Kinney, Mass.; Addison Kingsbury, Ct.; Rev. John N. Lowell, Mass.; George Lewis, Me.; Dea. Chas. Lincoln, Mass.; Sarah W. Lawrence, Mass.; J. H. Marsh, Mass.; Rev. R. K. Marlow, Mass.; Rev. J. Merrill, N. H.; Herbert E. Miller, Mass.; Rev. T. Mason, D. D.,

Me.; Mrs. Chas. S. Murkland, Mass.; Rev. Albert F. Norcross, Mass.; Rev. G. A. Mass.; Rev. Geo. A. Perkins, Mass.; H. M. Penniman, N. H.; Mrs. Samuel A. Oviat, Pratt, Mass.; William A. Phelps, Ct.; Mrs. G. A. Pelton, Mass.; Rev. E. B. Palmer, Mass.; Rev. L. M. Pierce, Mass.; Mrs. Horace Pettee, N. H.; H. M. Page, Mass.; Rev. D. M. Richardson, N. H.; Joshua Roberts, Mass.; J. T. Richardson, Mass.; Samuel C. Rockwood, Mass.; Rev. L. D. Sargeant, N. H.; T. J. Stearns, Mass.; Rev. A. C. Swain, Mass.; Henry D. Smith, Ct.; Isaac W. Skinner, Mass.; Mary L. Sawyer; Prof. John Phelps Taylor, Mass.; Rev. P. B. Thayer, Me.; G. H. Tilton, Mass.; Rev. A. S. Twombly, Mass.; Rev. H. E. Valentine, Mass.; Dca. David B. Winter, Mass.

The Treasurer, H. W. Hubbard, Esq., presented his report, which was adopted.

The Assembly united in singing—

“Praise God from whom all blessings flow.”

Rev. Dr. Strieby, on behalf of the Executive Committee, presented the General Survey of the work of the past year. The report was adopted and referred to the several committees to be appointed on the different departments of the work.

The closing half-hour was devoted to the concert of prayer with workers in the field, Rev. Dr. Strieby leading with reading Scriptures and with remarks explaining the nature of this service and the interest centering in it among all the churches and schools of the Association. Rev. J. E. Roy, D. D. followed with words of testimony, and others, in prayers and in songs of praise.

At 5 o'clock adjourned till 7½ in the evening.

EVENING SESSION.

At 7½ o'clock the meeting was called to order by the President.

The Committee on Nominations reported the various committees on the departments of work as follows, and their report was adopted.

Committee on Chinese Missions.—Rev. Alfred A. Hall, Rev. D. W. Waldron, Rev. Marcus Hines, Rev. Charles Whittier, A. M. Rice, Esq., Rev. R. K. Harlow, Rev. J. E. Fullerton.

Committee on Indian Missions.—Rev. Charles M. Southgate, Rev. J. F. Lovering, Rev. George F. Stanton, Rev. T. L. Riggs, Rev. F. A. Allen, Dr. Webster Belden, Rev. E. P. Blodgett.

Committee on Mountain White Work.—Rev. George W. Phillips, Rev. James Powell, D. D., Rev. J. E. Roy, D. D., Rev. Charles R. Seymour, Andrew Smith, Esq., Deacon Samuel Skinner, Rev. Herbert W. Stebbins.

Committee on Educational Work.—Rev. John R. Thurston, Rev. F. D. Ayer, Rev. Edward D. Selden, J. T. Richmond, Esq., Rev. Henry J. Patrick, Rev. Henry M. Grant, Hon. David W. Camp.

Committee on Church Work.—Rev. Henry C. Westwood, D. D., Rev. George R. Leavitt, Rev. O. H. White, D. D., Eleazer Porter, Esq., Phineas Merrill, Esq., W. P. Hubbard, Esq., Rev. R. B. Howard.

Committee on Finance.—Hon. J. J. H. Gregory, Rev. Charles F. Thwing, Rev. Edward N. Packard, Deacon Augustus Gaylord, Hon. William Hyde, Peter E. Vose, Esq., Rev. George Tewksbury, Colonel Franklin Fairbanks.

Rev. Jeremiah Taylor, D. D., read Scriptures and offered prayer.

Rev. Geo. Leon Walker, D. D., preached from the text, Eph. 2:14: "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us."

The congregation united in singing, "All hail the power of Jesus' name."

At the close of this service the sacrament of the Lord's Supper was celebrated, Revs. G. A. Oviatt and F. D. Ayer administering.

At 9:30 P. M. adjourned.

WEDNESDAY, OCTOBER 22—MORNING.

At 8:30 a prayer-meeting was held in the Crombie street church, led by Rev. G. R. Leavitt.

At 9 o'clock the Association met at the Tabernacle church and was called to order by the President. Dr. Lyman Whiting led in prayer.

After a brief service of praise, Rev. Dr. Strieby reported on behalf of the Committee on the Relations of this Association to the American Home Missionary Society.

Voted that this report be referred to a special committee of five to be nominated at once by the Committee on Nominations. The following were nominated and appointed: Rev. S. L. Blake, D. D., Rev. Chas. B. Rice, Col. Franklin Fairbanks, Hon. William Hyde, Rev. J. W. Wellman, D. D.

Rev. Dr. Powell presented a paper on the subject, "Missionary Zeal."

Voted to refer this paper to a special committee. The following were appointed: Rev. J. L. Withrow, D. D., Rev. S. R. Dennen, D. D., Rev. H. E. Barnes.

Rev. Wolcott Calkins, D. D., addressed the meeting on the subject of "Christian Stewardship."

Rev. E. K. Alden, D. D., Secretary of the A. B. C. F. M., offered prayer.

Rev. W. E. Merriman, D. D., addressed the meeting on the subject of "Missionary Motives."

Rev. William I. Sinclair, graduate of Howard University and pastor of a Congregational church in Nashville, Tenn., addressed the meeting, giving an account of his personal experience and education, as a representative of the colored people, and valuable facts showing the progress made among them under the labors of this Association and kindred agencies.

Rev. S. L. B. Speare addressed the meeting on "The Danger Centre of Perils to Our Country."

The morning session closed at 12:30, with benediction by Rev. Dr. Mears.

AFTERNOON SESSION.

At 2 o'clock P. M., the Association re-assembled and was opened by devotional services led by Rev. L. M. Angier.

The Committee on Nominations reported a list of officers to be voted for at a future session. The report was accepted.

Rev. Alfred A. Hall reported on behalf of the Committee on Chinese Missions, and supplemented the report with an address on the subject. He was followed by Rev. D. W. Waldron, who gave account of a Chinese Sunday-school in Boston. The report of the Committee was accepted and referred to the Executive Committee with authority to print.

Rev. Charles M. Southgate, on behalf of the Committee on Indian Missions, reported and addressed the assembly. He was followed by Rev. Geo. W. Stanton in discussion of this subject. The report was accepted and referred to the Executive Committee with authority to print.

Rev. Geo. W. Phillips, on behalf of the Committee on Mountain White Work, presented a report, which, after discussion by Mr. Phillips, Rev. Dr. Roy, Field Superintendent, and Rev. Dr. Powell, was accepted and referred to the Executive Committee with authority to print.

At 5 o'clock adjourned with benediction by Rev. Geo. M. Boynton.

EVENING SESSION.

The evening session opened at 7:30 o'clock at the South church. In the absence of the President, Rev J. E. Twitchell, D.D., presided. After an anthem by the choir, prayer was offered by Rev. Cyrus Wallace, D.D., and the congregation united in singing "My faith looks up to thee."

Field reports and addresses were given as follows :

Rev. Horace Bumstead, D. D., Professor in Atlanta University, Ga., read a paper on "The Mutual Helpfulness of the Races as an Element of Missionary Work."

Butler R. Wilson, Esq., graduate of Atlanta University, Ga., gave an address on the "Development and Progress of the Colored People since 1865."

Rev. W. S. Alexander, D. D., for nine years President of Straight University, New Orleans, La., gave an address on the topic "Has the Congregational Church a Mission in the South?"

Rev. T. L. Riggs, Missionary at Oahe, Dakota, gave an address on "The Work among the Indians."

Miss Sparrow, of Boston, sang, by request, "Watchman, tell us of the night."

At 3:30 o'clock the Convention adjourned with benediction by Rev. Geo. R. Leavitt.

THURSDAY, OCTOBER 23.—MORNING.

At 8 A. M. prayer meetings were held, in the Crombie street church,

led by Rev. Wm. A. Sinclair, and for ladies only in the Tabernacle chapel, led by Miss Emerson, Secretary of the Woman's Bureau.

At 9 o'clock the meeting was called to order at the Tabernacle church by the President, and united in singing "Joy to the world, the Lord has come."

Rev. Chas. Williams led in prayer.

The minutes were read and approved.

On motion of Rev. G. W. Phillips, the Committee on Nominations were instructed to present the name of one to be elected as an Assistant Corresponding Secretary.

Rev. J. L. Withrow, D. D., on behalf of the Special Committee on Dr. Powell's paper reported. The report was accepted.

Rev. S. L. Blake, D. D., on behalf of the Special Committee on Dr. Strieby's paper, reported, recommending its adoption.

On the motion for adoption, Prof. Bumstead, of Georgia, addressed the meeting; also Rev. Drs. Blake, Strieby, Roy and others. The report was adopted.

Voted that Revs. Henry A. Hazen, Henry C. Fay and F. P. Chapin be a committee to receive and count the ballots for officers and announce the result.

Rev. John R. Thurston, on behalf of the Committee on Educational Work, reported, supplementing the report with an address.

The congregation united in singing "The nations round the earth rejoice."

Rev. F. D. Ayer addressed the meeting, and was followed by Rev. E. G. Selden.

The report was adopted and referred as usual.

Rev. Henry C. Westwood, D. D., on behalf of the Committee on Church Work, reported, supplementing the report with an address.

Rev. W. H. Leavell offered prayer.

Rev. Geo. R. Leavitt gave an address on the subject of the report, and was followed by Rev. O. H. White, D. D.

The report was accepted and referred as usual.

The Committee to receive and count the ballots reported the election of the following officers :

PRESIDENT.

HON. WM. B. WASHBURN, LL.D., Mass.

VICE-PRESIDENTS.

Rev. C. L. GOODELL, D. D., Mo.

Rev. A. J. F. BEHRENDSE, D. D., N. Y.

Rev. F. A. NOBLE, D. D., Ill.

Rev. ALEX. MCKENZIE, D. D., Mass.

Rev. D. O. MEARS, D. D., Mass.

CORRESPONDING SECRETARY.

Rev. M. E. STRIEBY, D. D.

ASSISTANT CORRESPONDING SECRETARY.

Rev. JAS. POWELL, D. D.

RECORDING SECRETARY.
REV. M. E. STRIEBY, D. D.

TREASURER.
H. W. HUBBARD.

W. H. ROGERS.

AUDITORS.

PETER MCCARTEE.

EXECUTIVE COMMITTEE.

For Three Years.

REV. LYMAN ABBOTT, D. D.

A. S. BARNES, ESQ.

REV. J. R. DANFORTH.

GEN. CLINTON B. FISK.

REV. A. P. FOSTER.

For Two Years.

S. B. HALLIDAY.

SAMUEL HOLMES, ESQ.

SAMUEL S. MARPLES, ESQ.

CHAS. L. MEAD, ESQ.

ELBERT B. MONROE, ESQ.

For One Year.

REV. J. E. RANKIN, D. D.

REV. S. H. VIRGIN.

REV. WM. H. WARD, D. D.

REV. J. L. WITHEROW, D. D.

JOHN H. WASHBURN, ESQ.

Rev. Dr. Powell, in behalf of the churches of Madison, Wis., invited the Association to hold its next annual meeting in that city. Voted to accept the invitation.

At 12:30 o'clock adjourned until 2 P. M.

AFTERNOON SESSION.

The afternoon session opened at 2 o'clock with singing, "He lives! the great Redeemer lives," and prayer by Rev. Henry C. Fay.

Rev. J. E. Roy, D. D., read a paper on the First Woman's Missionary Bureau.

Miss D. E. Emerson, the Secretary of the Woman's Bureau, presented a report on the work.

Miss Frances Yeomans, missionary at Talladega, Ala., read a paper on the work for women in the South.

Miss Susan Webb, a missionary at Santee Agency, read a paper on the work for women among the Indians.

Miss M. L. Irvine chanted the 23d Psalm in the Dakota language.

Mrs. A. A. Myers, missionary in Kentucky, read a paper on the work for women among the mountain whites.

The congregation united in singing "The morning light is breaking."

Col. Franklin Fairbanks, on behalf of the Committee on Finance, reported, supplementing the report with an address. He was followed by Hon. J. J. H. Gregory, and he was followed by Rev. E. N. Packard. The report was accepted and referred in the usual way.

At 5 o'clock adjourned until evening, with benediction by Rev. Dr. Strieby.

EVENING SESSION.

At 7:30 o'clock assembled at the South church. After an anthem by the choir, Rev. Asa Bullard, D. D., led in prayer.

John H. Washburn, Esq., gave an address on the subject of the Report of the Committee on Finance. Rev. C. F. Thwing followed on the same subject.

Rev. Reuen Thomas, D. D., gave an address on "The Supreme Questions of Statesmanship Involved in the Work of the A. M. A."

The congregation united with the choir in singing "On the mountain tops appearing."

Rev. Edward D. Eaton addressed the meeting on the future of the negro woman of America.

Rev. A. H. Plumb, D. D., gave an address on "The Problem of Missions to Christianize Christendom, in order that the Pagan Nations, as such, may be Converted to Christ before they are Converted to Infidelity."

Rev. Dr. Powell presented the following minute. which, by a unanimous vote, was adopted.

We desire to express, and to have placed on record, our heartfelt thanks to the good people of Salem and vicinity, who have so kindly given the generous hospitality of their homes to us who have been in attendance at this, the thirty-eighth Annual Meeting of the American Missionary Association. We have come from the North and the South, the East and the West, sat down at their tables, and been made to feel that we were heartily welcome; also to the Congregational churches of Salem for the use of their houses of worship. To the Rev. Dr. Atwood and Rev. De Witt S. Clark, and the able Committee of gentlemen associated with them, we are under special obligations for their gifts of time, money and personal service that entered into their preparation for our coming and their providing for us while here. Nor would we forget the boys, whose willing feet and hands have been subject to our call.

We make grateful mention of the kindness of Mr. S. F. Smith, Supt. of the Salem District of the N. E. Telephone Company, for putting a telephone in the Tabernacle for our special use; to Mr. J. F. Dalton, the Postmaster, for furnishing us with special mail facilities; and to the County Commissioners for the privileges of public buildings.

We also desire to express our indebtedness to Mr. Theodore Emerson, who has led us in song at our business sessions, and to the choirs whose voices have lifted us in praise in the services at eventime; and last, though not least, to the press for furnishing the public with a daily report of our proceedings.

Rev. Dr. Atwood, on behalf of the people of Salem, responded to the vote of thanks.

Voted to refer the minutes of this meeting to the Executive Committee for publication.

Adjourned at 9:45 P. M.

Attest :

JAMES P. LANE, Secretary.

**TREASURER'S REPORT OF THE AMERICAN MISSIONARY ASSOCIATION FOR THE YEAR
ENDING SEPTEMBER 30, 1884.**

EXPENDITURES.*The South.*

Washington, D. C. Howard University:		
Salaries, Theological Department.....	\$2,850.00	
" Paid by Income Fund.....	1,274.46	
		\$4,124.46
Washington, D. C. Lincoln Mission:		
Salary of Pastor and Lady Missionary.....	\$1,403 75	
General Expenses of Mission.....	411.97	
		1,815.72
Baltimore, Md.:		
Salary of Pastor.....		187.50
Hampton, Va.:		
Salary of Pastor, in part.....	\$500.00	
Specials.....	209.00	
		709.00
Wilmington, N. C. Normal School:		
Salary of Pastor, eight Teachers and Missionary.....	\$3,216.85	
Repairs.....	434.87	
Land.....	143.58	
General Expenses (of which Students paid as Tuition \$1,847.65).....	2,607.16	
		6,802.46
Raleigh, N. C.:		
Salary of Pastor.....		977.26
Dudley, N. C.:		
Salary of Pastor.....	\$644.40	
Repairs.....	91.00	
		735.40
McLeansville, N. C.:		
Salary of Pastor.....		751.73
Hillsborough, N. C.:		
Salary of Pastor and one Teacher (of which Students paid as Tuition \$19.13).....		616.42
Wooonbridge, N. C.:		
Salary of Pastor and one Teacher.....		806.63
Beaufort, N. C.:		
Salary of Pastor and one Teacher.....		206.00
Lassiter's Mills, N. C.:		
Salary of Pastor and one Teacher.....		377.50
Pekin, N. C.:		
Salary of Pastor.....	225.00	
General Expenses.....	105.50	
		330.56
Oaks, N. C.:		
Salary of Pastor and Missionary.....	969.85	
General Expenses.....	105.50	
		375.35
Troy, N. C.:		
Salary of Pastor.....		342.00
Kittrell, N. C.:		
Salary of Teacher.....	\$219.53	
General Expenses (of which Students paid as Tuition on Salary and Expenses \$65).....	22.25	
		241.78
Charleston, S. C. Avery Institute:		
Salary of Pastor and twelve Teachers.....	\$4,993.56	
General Expenses (of which Students paid as Tuition \$2,744).....	3,128.06	
		8,121.62
Greenwood, S. C. Brewer Normal School:		
Salary of Pastor and two Teachers.....	\$850.45	
General Expenses.....	76.26	
		926.71
Orangeburg and Lady's Island, S. C.:		
Salary of Pastor and Lady Missionary.....		167.00
Atlanta, Ga. Atlanta University:		
Appropriation.....	\$4,000.00	
Specials.....	4,804.70	
		8,804.70
Atlanta, Ga. Storrs School:		
Salary of Pastor, seven Teachers and Missionary.....	\$3,366.92	
Repairs.....	251.47	
General Expenses (Students paid as Tuition on Salary and Expenses \$2,146.37).....	\$2,022.63	
		5,641.02

Macon, Ga. Lewis High School:			
Salary of Pastor and seven Teachers	\$3,387.90		
Furniture and Repairs	295.15		
General Expenses (of which Students paid as Tuition \$1,330.71)	2,004.49		
Slater Fund, Industrial Department	200.00		
			5,887.54
Savannah, Ga. Beach Institute:			
Salary of Pastor and seven Teachers and Missionary	\$2,489.74		
Furniture and Repairs	177.55		
General Expenses (of which Students paid as Tuition \$1,226.65)	2,443.01		
			5,110.30
Marietta, Ga.:			
Salary of Pastor			540.00
Athens, Ga.:			
Salary of Pastor and two Teachers			756.00
Byron, Ga.:			
Salary of Pastor	420.00		
Parsonage	150.00		
			570.00
Cypress Slash, Ga.:			
Salary of Pastor			430.00
Woodville, Ga.:			
Salary of Pastor			330.00
Miller's Station, Ga.:			
Salary of Pastor			455.00
McIntosh, Ga. Dorchester Academy:			
Salary of Pastor, two Teachers and Missionary	1,132.85		
General Expenses (of which Students paid as Tuition \$202.25)	419.04		
			1,551.89
Thomasville, Augusta, Albany, Cuthbert and Stone Mountain, Ga.:			
Salary of Teachers			430.00
St. Augustine, Fla.:			
Salary of two Teachers			374.53
Orange Park, Fla.:			
Salary of Pastor			253.00
Talladega, Ala. Talladega College:			
Salary of President, Pastor and sixteen Teachers	9,071.69		
Insurance	101.00		
Furniture and Repairs	703.75		
General Expenses (Students paid as Tuition \$1,418.92), Boarding and School Department	4,101.52		
Agricultural Department	2,510.37		
Slater Fund, Industrial Department	2,000.00		
			18,488.33
Kymulga, Ala.:			
Salary of Pastor			130.00
Childersburg, Ala.:			
Salary of Pastor			663.50
Anniston, Ala.:			
Salary of Pastor	300.00		
Insurance	7.40		
			307.40
Alabama Furnace, Ala.:			
Salary of Pastor			300.00
Tecumseh, Ala.:			
Salary of Pastor			240.00
Montgomery, Ala.:			
Salary of Pastor	1,091.59		
Repairs	149.33		
			1,240.92
Mobile, Ala. Emerson Institute:			
Salary of Pastor and nine Teachers	3,911.72		
General Expenses (of which Students paid as Tuition \$1,663.25)	2,061.86		
			5,973.58
Athens, Ala. Trinity School:			
Salary of Pastor and four Teachers	1,389.38		
Furniture and Repairs	741.75		
General Expenses (of which Students paid as Tuition \$451.35)	974.64		
			3,105.77
Marion, Ala.:			
Salary of Pastor and one Teacher	1,002.43		
Repairs	150.57		
			1,213.00
Selma, Ala.:			
Salary of Pastor and Lady Missionary	1,588.85		
Specials	82.42		
			1,671.27
Florence, Ala.:			
Salary of Pastor and one Teacher	843.30		
Repairs	16.30		
			859.60
Birmingham, Ala.:			
Salary of Pastor	460.00		
Land and Building	952.77		
			1,432.77

Jonesboro, Tenn. Warner Institute :			
Salary of Teacher.....	532.00		
Insurance.....	63.12		
Land.....	550.00		
Furniture and Repairs.....	503.01		
General Expenses (of which Students paid as Tuition \$259.40).....	259.86		
			1,907.99
Knoxville, Tenn.:			
Salary of Pastor.....			600.00
Nashville, Tenn. Fisk University :			
Salary of President Pastor and eighteen Teachers....	11,478.13		
Furniture and Repairs.....	4,308.92		
General Expenses of Boarding and School Departments (of which Students paid as Tuition \$3,153.88).....	7,015.80		
Slater Fund, Industrial Department.....	1,525.00		
			24,328.85
Nashville, Tenn. Third Congregational Church :			
Salary of Pastor.....	325.00		
Church Lot.....	618.52		
			941.52
Nashville, Tenn. Howard Chapel :			
Salary of Pastor.....			590.00
Chattanooga, Tenn.:			
Salary of Pastor and Lady Missionary.....	1,127.68		
Specials.....	946.00		
			2,073.68
Memphis, Tenn. Le Moyne School :			
Salary of Pastor and eleven Teachers.....	3,542.37		
Insurance.....	37.91		
Furniture and Repairs.....	1,928.42		
Loan on Church Building.....	400.00		
General Expenses (of which Students paid as Tuition \$1,883.20).....	2,432.09		
Building (Addition).....	2,000.00		
Slater Fund, Industrial Department.....	500.00		
			10,840.79
Grand View, Tenn. :			
Building School.....			500.00
Jellico, Tenn. :			
Salary of Teacher.....	225.00		
Lot.....	25.00		
			250.00
Whiteside, Tenn. :			
Salary of Teacher.....			80.00
Pleasant Hill, Tenn. :			
Salary of Teacher.....	144.85		
General Expenses.....	4.90		
			186.75
Lexington, Ky. Normal Institute :			
Salary of four Teachers.....	1,344.00		
General Expenses (of which Students paid as Tuition \$639.35).....	1,555.72		
			2,899.72
Louisville, Ky. :			
Salary of Pastor.....			475.00
Woodbine, Ky.:			
Lot.....			50.00
Williamsburg, Ky. Academy :			
Salary of Pastor and two Teachers and Missionary.....	2,407.87		
School Building and Furniture.....	2,478.43		
General Expenses (Students paid as Tuition on Salary and Expenses \$495.50).....	213.61		
			5,099.91
Clover Bottom, Ky.:			
Salary of Teacher.....			210.00
Berea, Ky.:			
Incomes.....			280.54
Kentucky Mountain Work :			
Traveling Expenses.....			300.00
Tougaloo, Miss. Tougaloo University :			
Salary of President, Pastor and fifteen Teachers.....	6,607.59		
Furniture.....	1,699.02		
General Expenses (of which Students paid as Tuition \$1,079.95, and State Appropriation \$3,000).....	5,661.88		
Slater Fund, Industrial Department.....	1,500.00		
			15,468.49
Hazlehurst and Caledonia, Miss.:			
Salary of Pastor and Teachers.....			130.00
Jackson, Miss.:			
Salary of Pastor.....	600.00		
Furniture.....	100.00		
Lot.....	525.00		
			1,225.00

Meridian, Miss.:			
Salary of Teacher.....	380.00		
Lot.....	507.10		
			887.10
New Orleans, La. Straight University:			
Salary of President, Pastor and twelve Teachers, and Lady Missionary.....	6,005.07		
Furniture and Repairs.....	1,751.58		
Insurance.....	139.07		
General Expenses, Boarding and School Department (of which Students paid as Tuition \$2,024.50).....	4,059.39		
			11,955.11
New Orleans, La. Morris Brown Church:			
Salary of Pastor.....			120.00
New Iberia and Belle Place, La.:			
Salary of Pastor.....			212.00
Grand Bayou, La.:			
Church Building.....			100.00
Austin, Tex. Tillotson Collegiate and Normal Institute:			
Salary of President, six Teachers and Missionary.....	3,860.49		
Specials (Set aside for New Building).....	1,156.45		
Furniture and Repairs.....	866.98		
General Expenses, Boarding and School Department (of which Students paid as Tuition \$2,318.88).....	4,544.40		
Slater Fund, Industrial Department.....	600.00		
			11,028.32
Corpus Christi, Tex.:			
Salary of Pastor.....			400.00
Flatonla, Tex.:			
Salary of Pastor and Teacher.....	511.12		
General Expenses.....	33.62		
			544.74
Paris, Tex.:			
Salary of Pastor.....			544.60
Goliad, Tex.:			
Salary of Pastor and Teacher.....			461.95
Helena and Luling, Tex.:			
Salary of Pastor and Teacher.....			333.52
Dodds, Tex.:			
Salary of Pastor.....	\$130.00		
House and Lot.....	300.00		
			430.00
Little Rock, Ark.:			
Salary of Pastor, Teacher and Missionary.....	\$728.30		
Furniture.....	215.25		
General Expenses (of which Students paid as Tuition \$110.50).....	660.10		
Specials for Smith College Building.....	300.00		
			1,903.65
Fayetteville, Ark.:			
Salary of Pastor and one Teacher.....	\$596.60		
Furniture and Repairs.....	133.20		
			729.80
Topeka, Kan.:			
Salary of Pastor and one Teacher.....	\$1,410.51		
Furniture and Repairs.....	225.00		
General Expenses (of which Students paid as Tuition \$104.16).....	304.27		
			1,939.78
Eureka, Kan.:			
Salary of Pastor.....			180.00
Lawrence, Kan.:			
Salary of Pastor.....			365.00
Insurance Fund.....			4,500.00
Salary of Field Superintendent.....	\$2,500.00		
Traveling Expenses, Stationery, etc.....	1,123.94		
			3,623.94
Expenses of Institutes.....			100.00
Expenses of Educational Exposition.....			125.00
Traveling Expenses, Expressage, Telegrams, etc.....			461.43
Salary of Supt. of Education.....	\$2,500.00		
Traveling Expenses, Stationery, etc.....	1,125.40		
			3,625.40
			\$208,211.80
<i>The Chinese.</i>			
Salary of Superintendent and Teachers.....	\$6,936.25		
Rent of Mission Building.....	2,062.00		
General Expenses.....	661.25		
Payment on Account Property.....	4,841.95		
			14,501.45

The Indians.

Antee Agency:		
Salary of Supt. and Missionaries and Native Helpers....	\$6,884.76	
New Dining Hall.....	8,887.51	
General Expenses, Boarding and Industrial Depart- ments.....	8,631.37	24,403.64
Fort Sully, Standing Rock and Cheyenne Agencies:		
Salary of Supt., Missionaries and Native Helpers.....	\$3,105.80	
Publication Expense.....	200.00	
General Expenses.....	1,132.52	4,438.32
Fort Berthold Agency:		
Salary of Missionaries.....	\$1,289.66	
General Expenses.....	800.57	2,070.23
Total for Dakota Missions.....		\$30,917.53
Skokomish Mission:		
Salary of Pastor.....		400.00
Teacher and Student Aid, Hampton N. & A. Inst.....		1,270.00
Sundry Expenses.....		622.76
		33,204.95

Foreign Missions.

Superintendent, Missionaries, etc., for Mendi, Income paid to "United Brethren".....	\$5,149.69	
Support of Aged Missionary, Jamaica, W. I.....	88.54	5,238.63

Publications.

American Missionary, 22,000 monthly.....	\$7,293.16	
Less amounts received from subscribers, \$729.50 }	2,167.33	
Less amounts received from advertising, 1,437.83 }		5,125.83
Annual reports, 1,440 copies.....		332.00
Pamphlets, Circulars, etc.....		317.13
Electro Plates.....		228.42
Life Certificates.....		106.90
Traveling Expenses, etc.....		93.53
Postage.....		201.24
Clerk hire.....		893.13
Incidental Expenses.....		53.54
		7,351.72

Agencies.

NEW YORK OFFICE:		
Rev. Jas. Powell, D.D., Asst. Sec'y (part of year).....	2,045.00	
Traveling Expenses.....	275.64	
Moving and Office Furniture.....	550.00	
Circulars, etc.....	84.32	2,954.96
EASTERN DISTRICT—Boston Office:		
Rev. C. L. Woodworth, D. D., Dist. Sec'y.....	2,500.00	
Traveling Expenses, Dist. Sec'y.....	173.23	
Rev. Lewis Grout, Agent 7 mos. to Apr. 30.....	525.00	
Traveling expenses of Agent.....	160.24	
Clerk for Dist. Sec'y.....	540.00	
Pamphlets.....	150.98	
Stationery, Postage, etc.....	341.12	
Rent and Heating of Rooms.....	627.31	
Trav. Exp. of Missionaries while Collecting.....	206.39	5,224.27
MIDDLE DISTRICT—Hartford Office:		
Rev. G. D. Pike, D.D., Dist. Sec'y.....	2,500.00	
Traveling Expenses, self and others.....	369.67	
Moving and Office Furniture.....	207.00	
Circulars, etc.....	88.48	3,165.15
WESTERN DISTRICT—Chicago Office:		
Rev. Jas. Powell, D.D., Dist. Sec'y (part of year).....	1,038.32	
Traveling Expenses.....	310.49	
Rev. C. W. Shelton, Dist. Sec'y (part of year).....	1,141.65	
Traveling Expenses.....	136.71	
Clerk.....	308.96	
Printing, Postage, Stationery, etc.....	282.06	3,218.19

Administration.

Rev. M. E. Strieby, D. D., Cor. Sec'y.....	3,500.00	
Clerk for C. R. Sec'y.....	720.00	
H. W. Hubbard, Treasurer.....	2,500.00	
Clerk for Treasurer.....	1,033.00	
Secretary for Woman's Bureau and Clerk for Southern Field Dep., Miss D. E. Emerson.....	1,000.00	
Clerk for Secretary Woman's Bureau.....	720.00	
		9,473.00

Miscellaneous.

Rent.....	1,500.00	
Care of Rooms.....	378.00	
Books and Stationery.....	353.27	
Pamphlets.....	230.42	
Clerk hire.....	124.99	
Furniture.....	88.59	
Fuel.....	59.25	
Rent of Safe Deposit Box.....	40.00	
Postage.....	704.47	
Traveling Expenses.....	484.71	
Expressage, Telegrams, etc.....	485.69	
		4,415.39
Wills and Estates.....	1,561.95	
Annual Meeting.....	2,476.21	
Annuity Account.....	1,053.17	
Amounts refunded, sent to Treasurer by mistake.....	277.53	
		\$301,928.37

RECEIPTS.

From Churches, Sabbath-schools, Missionary Societies and Individuals.....	\$164,056.77	
“ Estates and Legacies.....	64,559.42	
“ Income, Sundry Funds.....	9,705.01	
“ Tuition and Public Funds.....	28,200.25	
“ Rents.....	798.50	
“ United States Government for Education of Indians.....	11,495.19	
“ Slater Fund, paid to Institutions.....	6,325.00	
“ Sale of Property.....	2,454.05	
		\$287,594.19
Balance on hand September 30, 1883.....		548.32
		\$288,142.51
Debt September 30, 1884.....		13,785.86
		\$301,928.37

Endowment Funds Received 1883-1884.

Theological Department, Howard University.....	\$13,900.00	
Hastings Scholarship for Atlanta University.....	1,000.00	
		14,900.00

This is to certify that we have examined the accounts of H. W. Hubbard, Treasurer of the American Missionary Association, for the fiscal year ending Sept. 30, 1884, with the vouchers, and find the same correct, as stated in above account.

W. A. NASH, }
W. H. ROGERS, } Auditors.

NEW YORK, Oct. 16, 1884.

The receipts of Berea College, Hampton N. and A. Institute, and Atlanta University are added below as presenting at one view the contributions for the general work in which the Association is engaged:

American Missionary Association, General Fund.....	\$287,594.19	
“ “ Endowment Fund.....	14,900.00	
		\$302,494.19
Berea College.....	15,503.92	
Hampton N. and A. Institute.....	79,218.59	
Atlanta University.....	10,615.00	
		\$407,831.70

Summary of Receipts During the Year 1883-1884.

OCT. 1, 1883, TO SEPT. 30, 1884.

Maine.				North Carolina.			
Donations.....	\$5,199.31			Tuition.....	1,931.78		
Legacies.....	35.00			Donations.....	124.48		
		\$5,234.31					2,056.26
New Hampshire.				South Carolina.			
Donations.....	4,311.37			Tuition.....	2,744.00		
Legacies.....	1,954.24			Donations.....	200.34		
		6,265.61					2,944.34
Vermont.				Georgia.			
Donations.....	6,067.82			Tuition.....	4,885.98		
Legacies.....	679.00			Rent.....	104.00		
		6,746.82		Donations.....	1,049.01		
Massachusetts.							6,038.99
Donations.....	54,714.20			Alabama.			
Legacies.....	14,290.65			Tuition.....	3,533.52		
		69,004.85		Rent.....	100.00		
Rhode Island.				Donations.....	692.07		
Donations.....	3,877.23						4,325.59
Legacies.....	314.89			Tennessee.			
		4,192.12		Tuition.....	5,332.33		
Connecticut.				Rent.....	408.70		
Donations.....	25,412.00			Donations.....	1,698.23		
Legacies.....	17,154.74						7,439.26
		42,566.74		Mississippi.			
New York.				Tuition.....	4,079.75		
Donations.....	14,223.88			Rent.....	89.25		
Legacies.....	4,074.10			Donations.....	37.68		
		18,297.98					4,206.68
New Jersey.				Louisiana.			
Donations.....	2,252.57			Tuition.....	2,024.50		
Legacies.....	400.00			Donations.....	25.00		
		2,652.57					2,049.50
Pennsylvania.				Missouri.			
Donations.....	976.44			Legacies.....	5,000.00		
Legacies.....	16,357.77			Donations.....	436.10		
		17,334.21					5,436.10
Maryland.				Kentucky.			
Donations.....		339.22		Tuition.....	1,134.85		
District of Columbia.				Rent.....	16.00		
Donations.....		376.43		Donations.....	30.00		
							1,180.85
Ohio.				Arkansas.			
Donations.....	8,426.97			Tuition.....	110.50		
Legacies.....	2,150.00			Donations.....	15.00		
		10,576.97					125.50
Indiana.				Florida.			
Donations.....		137.60		Rent.....	34.55		
				Donations.....	242.00		
Illinois.							276.55
Donations.....	11,010.52			Texas.			
Legacies.....	801.09			Tuition.....	2,318.88		
		11,811.61		Rent.....	36.00		
Michigan.				Donations.....	14.45		
Donations.....		5,222.13					2,369.33
Wisconsin.				Slater fund.			6,325.00
Donations.....	3,285.24						
Legacies.....	227.26			Foreign Countries.			
		3,512.50		Donations.....			395.53
Iowa.							
Donations.....	3,563.14			From sale of land.....			2,454.05
Legacies.....	1,120.68			United States Government for support of Indians...			11,495.19
		4,683.82					
Minnesota.				Incomes.			
Donations.....		1,961.42		Howard U.....	1,274.46		
				Atlanta U.....	582.08		
Kansas.				Talladega College.....	1,140.00		
Donations.....		575.33		Fisk U.....	232.44		
California.				Le Moyne School, Mem- phis, Tenn.....	528.25		
Donations.....		6,086.95		Berea College.....	260.54		
Nebraska.				Straight U.....	561.30		
Donations.....		633.45		General Fund.....	200.00		
Oregon.				Avery Fund.....	4,925.94		
Donations.....		113.03					9,705.01
Territories.							\$287,594.19
Virginia.							
Donations.....		37.00					

REPORTS OF COMMITTEES.

REPORT ON CHINESE MISSIONS.

BY REV. A. H. HALL, CHAIRMAN.

Your Committee to whom was referred that part of the statement of the Executive Committee on Chinese Missions would report as follows :

We are furnished this year with a review of the Chinese Missions on the Pacific Coast from the beginning in 1870. The fourteen years' work is put before us rather than the special work of the last twelve months. We are, therefore, the better able to judge of actual results. The genuine growth is to be measured by long intervals.

The comparison between 1884 and 1883 might not show any very considerable gain. But the contrast between the beginning and the end of a decade testifies to the unmistakable "work which God hath wrought."

The year 1870 opens with 4 teachers and 329 scholars. This year closes with 27 teachers and 1,864 scholars, a gain of nearly seven-fold. In 1876 there were 36 Chinese members in the Bethany Church, San Francisco. In 1884 the number had advanced to 91.

To the three Chinamen received in 1870 into the first church at Oakland—these being the first admitted to membership in any English-speaking church—thirty-three have been added from the mission-school of this church. A like number from this same school has been distributed among the membership of the other churches. For the year just passed, 191 are enrolled as having forsaken idol worship, and 118 as giving evidence of conversion. But more significant than the quantity of these Chinese converts, is the quality of their Christian life. Ten years of testing, in the midst of peculiar temptations, have shown as much steadfastness as could be found among the same number taken from any church membership.

No statement is made as to the amount of money contributed this year by the Chinese for the support of the Mission. But if the last year may serve as a guide, in which they are credited with \$5,000 out of the \$12,000 expended, we are sure they have not been found wanting in generous offerings.

The success of these years is the more remarkable, because it has been realized in the face of a strong prejudice. The effect of the Exclusion Act has been seen not only in the lukewarm support of the work by those in sympathy with the bill, but also in the ill-will awakened in the Chinamen who suffered by it.

In the face of this two-fold prejudice, the results are unexpectedly hopeful.

But when we remember that the statement before us is simply the story of one organization—when to the results of the work of this Association we add the like achievements of other societies, when as far back as 1870, we could count 300 Chinese members of Protestant churches, 700 members of Y. M. C. Associations, 750 connected with mission schools, 1,000 taught in the Sunday-schools of the land; when of the 4,000 in New York and Brooklyn alone, 1,000 are to-day under Christian training—surely this aggregate result of Chinese missions does more than stir our hopes. It awakens profoundest gratitude and admiration.

Your Committee desires to voice the sentiment of that Christian principle on which our nation was founded, that the doors shall not be closed to *any particular race*.

Special mention should be made in this report of the accession this year of 14 Christian Chinamen to the missions of the American Board in South China. The problem of the conversion of China will be simplified, if not settled, when the

emigrant who left his native land a heathen goes back to that land a Christian, trained for service.

One part of the field of Chinese Missions has not yet been occupied by this Association. Your Committee would commend this section of the work as promising largest results, even though to many the field seems very unpromising. Little or nothing is being done for the salvation of Chinese women. Two denominations, the Methodist and Presbyterian, have accomplished something in this direction. The difficulties are very great. The character of the majority of these women renders them well-nigh inaccessible. Their presence to the number of hundreds in San Francisco alone is debasing beyond expression. The mission for the men has to contend with this as the most serious obstacle to its work. Two things are needed. First, means to carry on the work. The resources of this Association must be largely increased, if it is to enter this field at all. These resources should be forthcoming, that the field may be entered at once; and the second thing needed is a force of Christian women who will reach out after these fallen ones. The barriers which their debased moral sense has put about their desolate lives will fall before a consecrated womanhood. The salvation of woman is the salvation of China. The obstacles, 'tis true, are very great, but in spite of the "many adversaries, a great and an effectual door is opened."

REPORT OF THE COMMITTEE ON THE INDIAN WORK.

BY REV. C. M. SOUTHGATE, CHAIRMAN.

The distinctive points in the report on the Indian work are these :

The occupation and development of the fields recently received from the American Board.

The enlargement of accommodations, especially for industrial work.

Co-operation with the United States Government by supplying or nominating teachers where the Government has erected buildings.

Development of Christian manhood among the Indians, as appears in their appeals for more schools, their generosity in supporting their own churches, and especially the aggressive work of the Dakota Indian Home Missionary Society.

Growth in numbers and spiritual power among the churches.

The detailed account of the Indian work goes much beyond the report in showing discouragement and hindrance nowhere, everywhere human skill and divine blessing.

The Committee cordially re-affirm the fitness of the exchange which concentrated the work of the Association in this country, and the vigorous grasp with which the new responsibilities have been taken in hand in the directions recommended by the Special Committee one year ago.

They indorse emphatically the prominence given to *industrial education*, a characteristic which distinguishes this Association from our other missionary societies, without which it could not do its peculiar work. Thrifty labor is part of the Biblical conception of manhood. Its indorsement comes from the ivory palace in Jerusalem, the tent-loft at Corinth, and the carpenter shop in Nazareth. To quote one most qualified to speak : "In all men education is conditioned not alone on an enlightened head and a changed heart, but very largely on a routine of industrious habits, which is to character what the foundation is to the pyramid. The summit should glow with a divine light, interfusing and qualifying the whole mass ; but it should never be forgotten that it is only upon a *foundation of regular activities* that there can be any fine and permanent upbuilding. Morality, though founded in spiritual life, depends very much on outward social conditions; and if man is to

work out his own salvation, he must learn to work. Granted that character in its highest sense is the objective point, then mission work should be organized with reference to supplying conditions under which morality and the creation of character are feasible." (Gen. S. C. Armstrong, in *Journal of Christian Philosophy*, Jan., 1884, pp. 218, 214.)

Parallel with this work is the purpose to elevate the conditions of social and home life, as appearing in the new dining-hall with its adjuncts. Not a few New England boarding-schools, not a few New England colleges would be adorned by such careful instruction in "Good morals and gentle manners," as is given in the schools of the American Missionary Association.

We greatly rejoice that the National Government continues to turn to this and other Christian and peace-loving organizations for men to teach in its school houses, believing such mutual helpfulness wise for both parties and most profitable for the Indian.

Above all, we praise God that his Holy Spirit has dwelt and labored with the earnest missionaries, as with John Eliot and David Brainerd before them, and that sure signs of his presence appear in the quickened zeal and self-sacrifice of the Indian Christians. When these heartily undertake the evangelization of their own race, the glorious end is not distant.

In brief, the Committee recommend persistence and wise enlargement in the varied and balanced efforts of the Association to prove this suffering people honorable to our nation and precious to God.

REPORT ON MOUNTAIN WORK.

BY REV. GEO. W. PHILLIPS, CHAIRMAN.

It needs but slight examination of the statistics of illiteracy in Kentucky and Tennessee, as presented by the late census, to justify the conviction upon which the Association acted in attempting its so-called "mountain work." *Necessity* was laid upon us. Our advance explorers of this region from the school at Berea, Ky., had long been aware of the need, but not until the last year has an effort upon any extensive plan been made to pierce and scatter the dense ignorance or stir with a breezy gospel the moral stagnation of large areas of these States. The work had been delayed quite too long. The inspection of the field by the Executive Committee last spring but intensifies the conviction felt at Brooklyn one year ago that the time has come when these remote dwellers in the mountain valleys of the Cumberland must be reached; that after more than a generation of stagnation they should be made to feel a genuine sensation such as the school and the church always carry with them.

It has been found that not a few of the white population in those parts are as destitute of the elements of education as are their colored neighbors, while they lack the desire for improvement which their lately acquired freedom has kindled in those once enslaved. The first task confronting our teachers has been in many cases to create the desire for the instruction which they have to offer. What is the appeal which the census makes to us for pushing our work in this field? Kentucky, with its 483,000 white children of school age, leaves 245,000 of them out of school—more than one-half the entire number. The Commissioner of Education for 1883 informs us that the white attendance upon the public schools of Kentucky has diminished in the last three years by almost seven thousand (6,918). What is this falling off in the attendance upon the schools but an index of an alarming drift toward barbarism? In the same State there are more than 70,000 colored children of school age, of whom 50,000 are out of school. Coming swiftly to the grave duties of citizenship without any public provision for the most elementary

instruction, what kind of material is this of which to build a free, self-governing commonwealth, with almost 30 per cent. of the entire population of Kentucky unable to read? Not one in three of the colored population has attained that accomplishment.

The facts just noted exist in Tennessee, with some increase of illiteracy demanding our best endeavors to hedge in. The Academy at Williamsburg, with its 159 students, is doing, for Whitley County and the outlying region of Southeastern Kentucky, what Berea did at the beginning in the interior. May the baptism of persecution that befell the olden school be matched by the baptism of the Holy Spirit upon the younger sister institution.

The trend of educational effort under your direction in the Central South has crossed Kentucky and penetrated Tennessee. At Grand View is a projected Academy, where the lively interest of the people seems to merit the assumption of the fostering care of the school by this Association, since they have invited our control by turning over their charter and property to us. These training schools for teachers on the ground are in the line of all missionary success at the present time. They are as needful in Tennessee as in Turkey. Wherever our teachers from such schools have gone to the remoter neighborhoods lodged among the mountains, there is sure to be a *movement*—which is much; a movement upward and forward, still better. The school is the pledge and prophecy of the church. Our Apostolic Missionary, the Rev. A. A. Myers, follows the path of the teacher and is finding everywhere at school centres promising materials for churches. We ought to have ten such workers in place of one, in the broad field he until recently has been trying to cover alone. We are glad to know that he has been reinforced by three. Have not ignorance and prejudice entrenched themselves in these mountain regions long enough? All the signs indicate that the time is ripe for the incoming of the school and the church which have kindled and kept luminous a Christian civilization in rugged New England and are capable of doing the same in the needful South.

Before such forces the crust of indifference, prejudice-conservatism, will gradually yield. Where pious feeling and formalism are almost the only surviving signs of religion, we are summoned to go with the gospel of morality and intelligence and thrift. Thus far the work has been one of exploration and experiment; but that stage has been passed. Permanent schools and churches must be, as they are already being developed throughout the great interior South, if it is to be saved from chronic stagnation, and set forward upon a healthy, Christian career. Immigration is soon to flow thither. Whoever is quick to see his opportunity and prompt to occupy this ground, will contribute most to shape the new and better life of the future to which the present must ere long give way. Work already begun should be followed up and enlarged. The cry of the wronged and crippled races, for whom we hold ourselves specially bound to provide the light of knowledge and the means of grace, pierces our hearts and makes us impatient of any diversion from the task we have attempted. But, as these brethren of our own race and language make their pathetic appeal, we think the Master is saying to us, "These things ought ye to do and not to leave the other undone."

REPORT ON EDUCATIONAL WORK.

BY REV. JOHN A. THURSTON, CHAIRMAN.

The Committee to whom was assigned that part of the Report of the Executive Committee on Educational Work in the South, would respectfully report as follows :

In the report rendered we see abundant evidence of the blessing of the Master

upon the earnest and faithful labors of our teachers and the wise supervision of our officers, for which we would render Him devout thanks.

It is manifest that the enlarged accommodations of the new buildings recently erected by the munificence of Mrs. Stone and others were all needed, as the increase of students the past year has used all of them, and the cry is still for more room for those eager to learn. Is it not evident that the future growth of our work should be in the wise development and enlargement of our present institutions, rather than in the increase of their number? We should not forget that we labor not alone in this field. Our Methodist and Baptist brethren have each nearly as many of these institutions as we. The Presbyterians have four, and our Episcopalian and Quaker friends are doing something. These may be most of them younger and less advanced than ours, but they occupy the ground, and have promise of a growth to meet the want. In all these are more than twenty chartered institutions, and more than forty normal and high schools. Every State, save Arkansas, will be well supplied if the present institutions are properly developed. In Arkansas, our Methodist brethren have one school, and we have the land for a college, already purchased, and the beginning of a building fund. Besides this the States are being provoked to undertake the work of educating teachers. Mississippi has a normal school for colored teachers, though none for white. Virginia has appropriated \$100,000 for the buildings of a normal and collegiate institution. And she began the normal work last October.

Now does not all this make it clear that our energies should especially be directed to the development of the schools and colleges we now have, that we may make them as efficient as possible? For this development the great need is new buildings and additional endowments, for it should be remembered that we can teach double the number of students, certainly in all the higher departments, with only a small increase of the teaching force and of the expense. Here lies the path of true economy, which is always the path of highest duty.

What safer and more productive investment can our men of wealth find, than in joining the company of Stone, Gregory, Straight, Cassidy, Smith and Whitin, and erecting the needed buildings? How can they better leave a name to be gratefully remembered? And if any would honor those who have wrought well in the service, how can they do it better than by giving other names to buildings to be erected, besides that of Strieby? Should there not be a monument to our late Secretary, Rev. George Whipple, either in a building or an endowment bearing his name?

If there can be this provision for enlargement, we may confidently expect that the churches will gladly meet the increased expense of the greater work.

We would commend the increased attention given to the normal work, as manifest in the appointment of Prof. Salisbury, who will devote himself to it. The great need of the colored people is competent teachers of their own race. The 15,000 they now have are not sufficient for their schools. The best trained of these have come from the normal schools and other institutions of our various societies. But the greater part of them are poorly prepared for their work for these especially; and for all who are now teaching, the Teachers' Institutes are of great value, and it is hoped that still more will be done in this direction in the future.

We would also commend the wider use of industrial training. Variety of industries is as essential to the welfare of the colored as of the white race. Doom them to a single pursuit, as agriculture, and we handicap them in the race, and we help to fix that stratification of labor which it is to be feared many of the white race wish to establish, and which will be a modified serfdom. This is now a great peril. Not only should every calling be open to them, but they should be trained for every calling.

From the first, agricultural training has formed an essential part of the course at Hampton, Talladega and Tougaloo. Now at all these, and at Nashville, Macon and Austin, mechanical training is given, and it is to be hoped that soon the means for this training will be provided for all our higher institutions. From the Slater fund \$10,000 has been received for the current expenses of industrial training, for which grateful acknowledgment is made. But the need of permanent means in buildings and tools is very great, and it is to be desired that the constituents of the society should soon supply it.

The recent exhibition of our school work at Madison, it is hoped, will do much to secure for the educational work of our Association an acknowledged place in the educational forces of our land, and it may be expected that the like exhibition to be made at New Orleans will be an efficient witness to the South of the capacity of the negro for a high and varied education.

The committee would express regret that the Rev. W. S. Alexander feels constrained to leave his work, so long and ably done as president of Straight University, and they hope that his large experience and practical wisdom may yet be used to further the work of the Association.

We would most gratefully acknowledge the presence of the Holy Spirit in his quickening and converting power in our institutions, so that a very large proportion of the pupils in the higher departments are hoping Christians. This is the witness of the approval of the Master, and gives us the highest courage for the future in our work of giving well educated preachers and teachers to our colored brethren.

REPORT OF THE COMMITTEE ON CHURCH WORK.

BY REV. H. C. WESTWOOD, D. D., CHAIRMAN.

The Committee on Church Work would respectfully report :

During the year past the Lord of Hosts has been with us, the God of Jacob has been our refuge. From the report of the Executive Committee we learn that the number of churches at the South is now 95, with a membership of 6,420. Since our last meeting 1,092 persons have been received, 914 of them on confession of their faith. The number of Sabbath-school scholars is 13,150. There have been raised for church purposes \$10,660.58 and for benevolence \$1,020.51. The number of missionaries in the field is 104. Gracious revivals of religion have crowned our work at various important points and a fair proportion of the converts have found their church home with us. During the year six new churches have been organized, viz.: Dodds, Tex.; Chacahoula, La.; Tecumseh, Ala.; Nashville, Tenn. (our third in that city); Orange Park, Fla.; and Pomona, Tenn. Seven new places of worship have been secured and three parsonages have been built.

As compared with the report of last year, we notice an increase in the number of churches of 6, in membership of 446, in additions of 485, and in Sunday-school scholars of 3,744. This showing should excite profound gratitude in the heart of every lover of his race, and of every servant of Him who came to save us unto himself. And it should incite all the churches to a more enthusiastic support of the Association, which, under God, through its agents and its wisely ordered and faithfully executed plans, has accomplished such a work.

It has sometimes been said that the missionary operations of the Church cost too much in view of the small returns gathered, and that therefore men may be excused from contributing to their support. If there be any force in this remark, we may as well close all our churches. We have made a calculation which may be of interest to the Association, and to which we would invite the prayerful consideration

of all our people. Using as the basis of our calculation the membership of the Congregational Churches, as reported in the Year Book of 1888, and the membership of the churches under the care of this Association, as reported at our last anniversary, we find that as to additions, net increase of members, and the number in the Sunday-schools, the churches in the South are proportionately far in advance of the churches throughout our denomination. If these churches had done as well in proportion to their numbers as those in the South have done, instead of only 14,683 additions on profession of faith, there would have been 80,624 during the past year; instead of a net increase of only 8,627 there would be 29,515, and instead of a Sunday-school constituency of only 467,187, there would be an army of 872, - 218 scholars. Surely our work in the South has not been a failure.

To what end is all this effort made by the American Missionary Association? Now and then we hear it said that the negro has but small mental capacity, and that his moral character is not changed by conversion—that the solemn services of Sunday do not prevent him from lying and stealing on Monday. As a rule, this is unfair to the colored people. We should bear in mind that only yesterday they were forbidden to learn to read, and were thus deprived of the blessed privilege of studying the Divine code of morals; and we should remember that they were subjected to conditions of social and domestic life that were destructive of every moral sentiment. No teachers were allowed to instruct them, and even ministers were held in suspicion. Not a quarter of a century ago, a missionary of this Association, in North Carolina, was imprisoned for preaching the gospel of freedom. And yet, with all the disabilities surrounding them, not the least of which was the fact that they held no place whatever on the social scale when they were lifted to the plane of humanity, and were at last made citizens of a free Republic, their ambition was aroused and great possibilities rose before their clarified vision. Addressing themselves to the work set before them, they have made such progress in all the elements of Christian civilization, during the last twenty years, as no other race has ever made in the same length of time. Our Association has felt the necessity of winning this important constituent of American society, not to this or that party or sect, but to Christ; and that, not only because of its relation to our country, which is a consideration of vast and ever increasing importance, but because of its relation to the African race, and its larger relation to the humanity which has been bought with the precious blood of Christ. Hence the growing conviction in the minds and hearts of thoughtful men that we should push our work with reference to preparing at the earliest moment, and on the largest scale, the men who are to be the civilizers, educators and evangelizers of the race, which, through the abolition of slavery in America, and the explorations of Livingstone and Stanley in Africa, commands so large a share of the world's attention.

It is too late in the age to discuss the question of the colored man's mental, moral and political status. Not only has he made most wonderful progress in civilization, but the history of the past ten or fifteen years has shown his capability in the schools, the pulpits and the legislative halls of the nation. And this is but the prophecy and the promise of the future. From this race we are to draw the men who are to be the teachers in all secular and spiritual things of their brethren, and who are to redeem and evangelize the Dark Continent, whose destiny no political prophet has yet been able to forecast, but whose place among the nations Infinite Providence is now preparing. To educate and fit the teachers, the missionaries and the Christian statesmen of the coming Africa were indeed a glorious work. To do this, in the Spirit of Christ, is the privilege and duty of his Church. We must, however, begin at home; and with an energy born of our

consecration to the Master, and with a liberality commensurate with our sense of the obligation under which we rest for the pleasant places where our lines have been cast, and of the debt we owe to the race whom the white man enslaved, we should push forward the work of our Association.

Your Committee is fully satisfied that our duty is not only to educate these people, but to lead them to Christ. And they must be rooted and grounded in the faith of the Gospel. Hence the necessity of organizing the churches upon a sound spiritual and Scriptural basis. We cannot too strongly insist upon purity of life and distinctness of view in connection with the Christian profession. Such life much more readily comports with a clear conception of man's sin and his consequent need than with loose views of the person and work of Christ. It is with no little satisfaction that we read in the report of the Executive Committee, of the "rational methods and sound preaching" of an evangelist employed by the Association, by which he was able to do much "for confirming the churches and for leading souls into fellowship with Christ." Such instruction, accompanied by diligent inquiry into the personal experience of all candidates for admission, and strict requirement as to genuine Christian character, will go far toward making our churches in the South strong and vigorous centres of religious influence. The emotional nature and social habits of the colored people are at once the occasion of weakness and elements of power—of weakness in the hands of ignorance, but of power if this nature be stirred by intelligent union with Christ, and if these social qualities be massed in his glorious name.

From this we argue and urge the need of an intelligent ministry for the colored churches. The aim of the Association has been to furnish to the people of the South men who rightly divide the word of truth. As these people become better educated and more thoroughly qualified for higher social position, they will naturally demand boarder culture in the ministry. If we be wise we will anticipate that demand. He who supposes that because the colored people have been the slaves of ignorance they do not need intelligent preachers is greatly mistaken. For this very reason they need men of education to wisely instruct them in righteousness. Their ignorance has led many of them into superstition, and this fact has been the ground on which the Church of Rome has based its hope of capturing the race. To meet this condition, and to fairly represent our branch of the Church Catholic, but especially to secure the soul of our brother in black for Jesus, there must be intelligence in the pulpit, and this intelligence must be consecrated.

And so we need a Godly ministry. "The foremost demand on modern Christianity is that of a revival of the spirit of self-consecration." So says Bishop Huntington in an address to certain theological students of his own denomination. We would adopt his language, and would emphasize the thought that "this renewal of Apostolic life must be begun and led by a self-sacrificing clergy." Such was the spirit of our Pilgrim fathers; such the spirit of every true missionary; such the spirit of the Son of God. In our Southern work we need the same spirit. Many sacrifices will be demanded of our pastors, and possibly persecutions and trials may await them. The heroic age of the Church has not passed away. We need for the age the man who can say with Paul: "None of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy and the ministry which I have received of the Lord Jesus to testify the Gospel of the grace of God." We need also the man of diligence in pastoral work—a faithful shepherd of the flock, and a true Bishop of the Church. The influence of such a man will be a constant benediction upon the hearts and homes of his parish, for the colored people have great, warm hearts, and the old "quarters" of the former time have given way, thank God! to the homes of the

higher civilization. Give us an intelligent and a Godly ministry for our Southern work, and soon the wilderness will blossom as the rose—and then, ere long, Africa shall be taken for Christ.

What a glorious field opens before the churches of our own denomination! The Master of the Vineyard says to us: "Occupy till I come." What shall the answer be? The response of the American Missionary Association is most emphatic—"We will." Let the whole Church say with ringing voice, "Amen and Amen!"

REPORT OF THE COMMITTEE ON FINANCE.

BY COL. FRANKLIN FAIRBANKS, ACTING CHAIRMAN.

Your Committee on Finance beg leave to report that they have examined the books and accounts of the Treasurer, comparing the various annual statements with the books, and find the same to be correct in every particular, as vouched for by the Auditors. The books are kept after the most approved method and in a workman-like manner, showing exactness and at the same time a simplicity, easily understood by any one unaccustomed to book-keeping. Your Committee find that there is a Sub-Committee of the Executive Board on Finance that examines the accounts of the Treasurer each month before the regular meeting of the Executive Committee, taking the books of account kept by the Treasurer, comparing them with his statements of the month's receipts and disbursements with the vouchers, and certifying to the correctness of the same.

All moneys received are deposited in bank and *all* payments are made by checks.

The checks are drawn by the Treasurer and must be countersigned by an officer of the Association.

It is gratifying to find the system so complete that every cent contributed to the Association can be traced until a voucher is given for its outgo.

Your committee find there has been an increase over last year in receipts from collections and donations of \$36,834, and a *decrease* in legacies of \$61,807, showing a total decrease of \$24,973. We are gratified to note the careful economy in expenditures which have been reduced by \$10,880 from those of last year. In spite of this reduction in expenditures, a debt has been incurred of over \$13,000, which would not exist except for the heavy falling off in legacies. This shows that we must not wait for the gifts of the dead to make up for the deficiencies of the living.

Your committee are convinced that not less than a *thousand dollars* a day are imperatively demanded to perfect the admirably organized plans of the Association even for the present, to say nothing of the pressing needs of the early future.

Your committee find the cost of publishing the 22,000 copies of the "American Missionary" to be \$7,293.16.

For this only \$729.50 have been received from subscribers, and \$1,437.98 from advertisements, leaving the net cost to the Association \$5,125.88. This magazine is edited by Dr. Pike, one of the District Secretaries, without additional compensation. Thousands of copies are sent *free* to Life Members and to ministers. We would urge the recipients of the magazine to become paying subscribers (50c.), and we urge the Executive Committee to adopt some measures which will help to bring about this result, thereby making the magazine self supporting.

Respectfully submitted in behalf of Committee.

RELATIONS OF THE A. H. M. S. TO THE A. M. A.

PAPER PRESENTED BY SEC. STRIKEY.

The Executive Committees of the American Home Missionary Society and of the American Missionary Association, accepting the recommendation contained in the resolution adopted at the Annual Meeting of the former Society, held in Saratoga, in June, 1884, to meet for the purpose "of adjusting the mutual relations and work of the two societies, in harmony with the principles embodied in the report of the Conference Committee," are happy to find in the report adopted at Springfield, and amplified at Saratoga, as also in the prior action of the two Executive Committees, so full and satisfactory a solution of all pending questions as to leave only the simple task of formulating these several acts and reports into condensed and practical statements.

In behalf of our respective societies, we state and accept these regulations as follows :

1. Both societies are National in their scope, and therefore no geographical line can be drawn between them.

2. The principal work of the American Home Missionary Society is church planting in the new regions of the West and Southwest, and along the lines of immigration, where churches are so greatly needed, and educational facilities are substantially furnished by the State. It has also an important work in some of the Southern States. Its present small and exceptional school work has been thrown upon it by circumstances, and the Executive Committee do not propose to enlarge it, but whenever it can properly be done, will transfer such work to the American Missionary Association.

The principal work of the American Missionary Association is educational, in the Southern States, where emancipation has left so large an illiterate population unprovided with schools by the State. It is also doing an educational and evangelical work among the Indians of the West and the Chinese of the Pacific coast.

3. There may arise cases where both societies can work advantageously in the same local field. These cases must, however, be exceptional, and always require previous consultation and mutual agreement. Whatever new work may be called for in any locality should be under the charge of the Society already occupying the ground, unless it be by agreement between the two societies. Whenever a new church is needed in a place in which one Society has a church, the new work shall be left to the Society already there, unless, after full conference between the officers of the two societies and with the people proposing to unite in the new church, it shall seem best that the other Society shall form it; in which case it shall be cordially welcomed by the Society in the locality.

4. Whenever it shall appear that comity, economy or efficiency will be advanced by the transfer, in any locality, of the work of one Society to the other, or where it is practicable to use a common Superintendent, the two societies will endeavor to effect such arrangements.

5. Neither Society will establish in any locality a church that will not admit to membership colored persons suitably qualified, nor will it sustain any church that will not fellowship the neighboring Congregational churches or that will not unite with the local Congregational Conference or Association.

6. The appeals of the two societies to their common constituency shall be on this basis: That the contributions for the South should flow mainly through the channel of the American Missionary Association and that no large proportion of the funds of the American Home Missionary Society should be spent on the Southern

fields as there is pressing demand in the West and Southwest for all and more than can be raised among our churches.

Under these general principles and arrangements the harmonious working of the two societies can be easily effected :

1. The American Home Missionary Society will go forward in its great work of church planting in all parts of our common country, restricted only by the fraternal limitations above recited.

2. The American Missionary Association in like manner will pursue its educational and church work in the South among both races and also among the Indians and the Chinese on the Pacific coast under the same limitations.

The two Executive Committees uniting in this action take this opportunity to express, unitedly, their earnest desire to perpetuate the fraternal relations which have hitherto existed between them and between the societies which they represent ; and they hope and expect that all who are in the employ of either Society, in the missionary field or elsewhere, will cordially co-operate with them in their efforts to secure this end.

REPORT OF COMMITTEE ON THE ABOVE PAPER.

BY REV. S. L. BLAKE, D. D., CHAIRMAN.

The committee to whom was referred the paper presented by Dr. Strieby on "The Relations of the A. H. M. S. and the A. M. A.," have attended to their duties and beg leave to report:

Your committee have carefully reviewed the paper, have put themselves in possession of such facts and other information as was within their reach, and unanimously recommend this body to adopt the report presented by Dr. Strieby. We may be allowed to state the following among the reasons why we have reached this result :

1. It is a final formulation of the careful deliberations of several committees composed of some of the ablest and wisest men of both bodies : men of whom we cannot believe that they would be influenced by any other desire than to reach conclusions most likely to advance the interests of the Redeemer's kingdom.

2. This report seems to us to look toward that final division of labor, both geographically and otherwise, which will harmonize the workings of the two societies with each other and promote that comity which is sure to be observed by two great bodies having the same constituency, and laboring for the same great end—the salvation of men. For though there are diversities of operations, it is the same spirit. Just here we desire to note the fact that the Home Missionary Society, in its meeting at Saratoga in 1888, pledged itself not to work in localities where churches of our order already exist, without consulting with them, and that at the same meeting it substantially put itself on record against the color line.

3. The outlook of this report therefore seems to your committee to be towards such an adjustment of the labors of the two societies as all desire, and as must be reached for their best efficiency; and such, let us hope, as may result in a more complete system of effort to take this continent and hold it for Christ.

4. This report is sent to us with the unanimous approval of the Executive Committees of both bodies. It is the result reached by them in this matter as referred to them finally by the A. H. M. Society. Our own Executive Committee concur in it. The judgment of our Secretary is that it looks in the right direction.

5. It is the first basis of agreement which the two societies have had to act upon. If it is carried out according to the clear intent of those who framed it, and whose duty it is to attend to the effective workings of the two societies, we cannot think that it will fail to accomplish the end designed—effect the solution

of a problem which at one time promised to present very grave difficulties. It is in this line, and if this report cannot at once rectify all existing evils, we believe that an honest and sincere working of the plan will surely result in correcting them all.

For these reasons, and because we expect the plan of the report to be carried out sincerely by both parties, we recommend its adoption, and beg leave to congratulate the Society on what may prove a happy solution of a grave problem. To borrow another's words, we "confidently expect that both societies will ratify this action, and thus insure cordial co-operation between them henceforth and forever. Amen."

MISSIONARY ZEAL.

BY SECRETARY JAMES POWELL.

"Why do you not start that engine?" "Because," replied the engineer, "the water has not yet come to the boil." In this respect man is a good deal like an engine. There is not much go in him until steam is up. He must feel deeply or he will act feebly.

There are some subjects about which Christians ought to feel intensely. Missions is one of them; but the fact is that to the average Christian, about the driest subject you can mention is Missions. Why? Feeling in view of duty to a lost world has not been brought to the boiling point.

The generic source of all missionary zeal is Gospel truth. This is the underlying and sustaining power of every missionary enterprise. The command, obligatory on every Christian—"Go preach the Gospel to every creature," and the reason for the command, a lost world that the Gospel alone can reclaim, are two facts out of which you are at liberty only to read this great fundamental truth, that Christian Missions are the divinely-appointed agencies for the world's redemption.

There is enough in this truth to stir the largest intelligence in its every fibre. It implies the appeal of the lost for salvation. It contains the stupendous motive that brought the Son of God from Heaven to earth. It was the inspiration of his sacrificing life, it was the justification of his atoning death.

By the very condition on which a Christian is entitled to hope, viz., obedience, it is rendered simply impossible for him to be excusably indifferent to the subject of missions. He has no right to imagine or call himself a Christian if his heart beat not in sympathy with the heart of his divine Lord and Master.

A missionary church will, therefore, be a spiritual church. In a broad sense you cannot have the one without the other. The spirit of obedience is the life, missions the fruit. There are none who pray more earnestly, or who watch more eagerly for the spiritual revival and prosperity of the Churches than those who have to do with your Missionary Societies, for they know full well that, with every spiritual uplift and increase to the churches, there comes more prayer and more effort and more sacrifice for the enlargement and establishment of Christ's Kingdom.

But missionary zeal thus generated and sustained must be applied along specific channels. These channels, Missionary Societies, Home and Foreign, supply. Zeal, therefore, in specific missions, must be awakened and maintained by specific knowledge respecting those missions.

The American Missionary Association, born out of sympathy for the almost friendless slave, at a time when slavery received popular endorsement, and, therefore, at the beginning, with a small field for operation, has, in its historic and providential development come in these later days to have a very large and important field. The different classes among which it labors in this country, num-

ber not far from twelve millions. As they are for the most part ignorant and destitute of school privileges, its mission work must be educational as well as evangelistic. Churches are the primary aim, but among such a people the school must go as a John the Baptist to "make straight the paths and prepare the way" for the Church. In other words, the school must be that the Church may be.

Here, then, is an immense field for mission work. Twelve million people, or nearly one-fourth our national population, the great majority of them sunk in degradation, ignorance and poverty, without intelligent leadership and without competently membered or officered church organizations! What should be the measure of zeal with which missions among these multitudes are sustained? What answers the intelligent conscience of our churches? What has been its answer?

In this money-making and money-spending world of ours, "*filthy lucre*," as it is sometimes called, becomes a pretty accurate gauge of a man's interest in anything. How much does he feel in dollars rather than how much does he profess marks his interest. Resolutions, speeches, words become sounding brass if they are not backed up by money.

"I cannot pray for that object till I have made a contribution to it," replied the now sainted Father Sewell, when once called upon to offer prayer at a large meeting; and when the box had been passed, not only to Father Sewell but to all the congregation, such a prayer was offered as proved at least Father Sewell's interest, not only by the faith that entered into it, but by the works that sustained it.

What then, I ask, is the measure of zeal our churches have taken in the prosecution of missions under this Association's care?

I might quote the resolutions and recommendations of National Councils, State Associations, Local Conferences, and individual churches. They would be interesting reading, but not accurate measurements. The contributions from the churches, however, will furnish us with at least an approximately correct gauge. Let us glance at that gauge and see what it marks.

As this Association was adopted by the Congregational churches in 1865, we will go back to that year, and, dividing the intervening time into semi-decades, note the average annual contribution in connection with the average church membership. This will give us the following figures:

Semi-decades.	Average total receipts.	Average church membership.	Average contribution per member.
1865-70	\$276,515.92	288,814	.95
1870-75	253,377.23	318,311	.79
1875-80	179,687.59	362,552	.49
1880-84 .. .	283,973.86	388,470	.74

But the total receipts are made up, not only of contributions from churches and individuals, but also of legacies, tuition and gifts from the South, donations from friends in foreign lands, and gifts from various miscellaneous sources. These should, therefore, be eliminated from the totals. We shall then have:

In 1865-70, average receipts from churches and individuals	\$179,809.84
" 1870-75 " " " "	138,211.72
" 1875-80 " " " "	108,691.45
" 1880-84 " " " "	163,940.77

This will give us the truer measure:

In 1865-70, average contribution per member62
" 1870-75 " " " "40
" 1875-80 " " " "30
" 1880-84 " " " "42

It is with these latter figures we have to do. We might allow the legacies to retain a place in determining the interest of the churches ; but they are so uncertain a quantity, they should not have much weight in the judgments we form as to what the churches should do. Our work must be sustained by the living, not the dead, and our main reliance must be upon the organized churches, their members and their leaders.

As we look at the above gauge two things at once impress us. First, The largest average contribution per member was in the first semi-decade, 1865-70; and second, While the church membership has steadily increased, the average contribution per member has, until the present semi-decade, steadily decreased. On the face of it that would look like a falling away of interest. But we must remember that in 1865-70, the years immediately following the war, interest in the freedmen was at fever heat—it was abnormal; and we must also remember that in the years succeeding, the rapid increase of church membership was chiefly connected with our Home Missionary churches, and that many of these churches, even with the help received from the Home Missionary Society, have had a hard struggle to take care of themselves. These figures, therefore, though they mark a descending scale, do not necessarily indicate a loss of interest.

But the question with which we have to do is, does the present average contribution per member mark the interest the churches ought to take in our work? Does forty-two cents per member, or about four-fifths of a cent a week, indicate as high a working power as our churches should develop in pushing missions among twelve million people?

I. Think of the obligation upon us to evangelize and make Christian our country.

This is a duty that needs to be made to burn in the hearts of the people. The measure of the possibilities of what Christian America, with its composite, amalgamated population may become for good in the world, is larger than ever Christian statesman dreamed. Compared with leading nations of the earth in population, wealth and material power, the United States is to-day in full manhood—the peer of the strongest—but compared with what, if Christian principle permeates its people it may yet become, it is only in its childhood.

The dangers peculiar to the early stages of all growth are around us pressing in upon every side. We are growing. The blood of our national life runs swift. We face a rising sun. Our brightest visions are in the future. Decade by decade we touch a higher mark : leaping in population from thirty-one million in 1860, to thirty-eight million in 1870, and to fifty million in 1880 ; advancing in wealth, from an assessed valuation of twelve hundred thousand million dollars in 1860, to fourteen hundred thousand million in 1870, and to nearly seventeen hundred thousand million in 1890. Such progress in things prophetic of national greatness history has never recorded, and still the lines that bound our national development are not in sight.

What if this nation become Godless? What if it become infidel? If irreligion and corruption gain ascendancy, we may as well put a period to all our hopes in reference to our country's future. "The kingdom and the nation that will not serve God shall perish."

We must keep awake to the tremendous forces for evil that are among us and rapidly increasing. Our very prosperity, tempting to God-forgetfulness, engendering love of sensuous pleasures, weakening the moral fibre and fostering sentiments destructive of virile manhood, irreligion, infidelity, ignorance and superstition, a hateful brood of disintegrating, disorganizing and destroying forces, are abroad in our national life. They must be counteracted. They must be overcome

or the country is doomed. It is folly to imagine that these evils will rectify themselves. Unopposed, they will multiply. Does a contribution of four-fifths of a cent a week for each member of our Congregational churches mark the interest they should take in sustaining this Association as one of the great factors bringing the Gospel to bear for the salvation of the land?

II. Think of the obligation resting upon us to be interested in the lower strata of society.

There are distinctions. Men are not all alike. They differ in capacity, in character, in taste and in station. These differences we must recognize as facts.

But there is an organic unity. The oft quoted sentiment of Terence, "*Homo sum ; humani nihil a me alienum puto*" ("I am a man, and therefore consider nothing human as foreign to myself"), has its roots in human nature. Every man is in degree the *may be* or the *might have been* of every other. Station is uncertain. The rich man of to-day may be the beggar of to-morrow. Character may change. A good man may fall; a fallen man may rise. The kaleidoscope of life may introduce change all around. No man, however low, can be despised, for down there his despiser may tumble. God has ordained it so. Impassable chasms in society are impossible. In this life there are no gulfs fixed over which we cannot pass. If artificial gulfs are made, invisible lines will bridge them and unseen agents will cross over to declare that the world is akin. Carlyle tells of a poor sick woman, spurned from the doors of the rich again and again, at length falling dead upon the steps of the mansion from which she had been turned away, and in her death generating an infectious disease that bolts and bars could not shut out and sixteen funerals from those mansions proclaimed the kinship that pride and selfishness had denied.

The parlor is not independent of the cellar. Rich carpets, splendid furniture and gorgeous decorations are no protection from the evil effects of corrupt matter beneath them. The mansion on the mountain is reached by the miasma from the marsh. The marsh must be drained and purified; and as impurities sink to the lowest points, to the lowest points we must go in order to draw them off. Do the rich prize their wealth? Let them see to it that they manifest an interest in the poor. Do the law-abiding prize law and order? Let them see to it that they take an interest in law-breakers and criminals. Do the moral and upright prize purity and righteousness? Let them see to it that they take an interest in the vicious and the depraved. If they will not, they need not be surprised if theft and lawlessness and vice appear in desolating force. "Thou shalt love thy neighbor as thyself," says the Gospel, and then it defines your neighbor to be, not the man who like yourself is virtuous, law-abiding and well-to-do—it is human nature to respect such even without the need of a divine command—but the man who is by the wayside, the wounded victim of his own or others' wickedness.

Do you ask where he may be found? Behold him in the millions for whom this Association labors. In the Chinese, whose manhood heathenism has plundered; in the Indians, whose savage and semi-civilized condition, weighted down with the outrages of violated Government treaties and the robberies of a stronger race, is a foul stain upon our history and a reproach to our Christianity; in the negroes whose intellectual blindness and moral weakness are the high-water marks of a flood of wrong that has poured over them for years; in the multitudes of our own race whose degradation and poverty are an indictment against the better classes among whom they live for failing to provide them the means of elevation. Many of these millions, abused and wronged and misrepresented and deliberately neglected—behold in these our neighbors whom the Gospel commands us to love as ourselves. To the everlasting credit of our fallen humanity there is an instinct in

the human heart that leads us—even though in practice we belie it—leads us when we see the injury to sympathize with the injured and to praise those who toward them play the part of the Samaritan. These lower classes in society must be saved. Their kinship makes to our manhood a soul-stirring appeal. Their sad condition pleadingly speaks to our sympathy, while over all and under all is the great truth, whether we recognize it or not, *We are our brother's keeper*, and from its grasp God will not permit us to escape.

Does an average contribution of four-fifths of a cent a week for each member of our Congregational churches mark the interest they should take in sustaining this Association as it goes forth to save these needy classes?

III. Think of the obligation Christian patriotism puts us under to save this land from illiteracy.

It is an axiom that republican government can endure only where the people are intelligent. Almost without exception the Presidents of the United States, from Washington to Arthur, have taken occasion at some time during their administration to call the attention of the people to this fact and to urge upon them the duty of guarding against the danger.

What is the danger from this source at the present time? We have 6,239,958 persons, ten years of age and upward, who cannot write, a number that is twice the entire population of the United States at the time when they achieved their independence. Were these illiterates equally distributed among the people the danger would not be so great; but of this number 4,741,143 are in the Southern States, so that in that section of our country about every third person is illiterate. In Alabama, Louisiana, Mississippi, North Carolina and South Carolina a majority of the voting population cannot read the ballots they cast. In every Southern State illiterate voters hold the balance of power.

Nor are all these illiterates colored; 1,676,939 of them are white. In Kentucky there are 80,637 more white than colored illiterates. Tennessee has 72,000 white women who cannot write their own names. Even the progressive empire State of Georgia has 128,934 white people who cannot write. In spite of all the educational activities of the intervening years there were 287,571 more illiterate voters in the South in 1880 than there were in 1870. Here is a condition of things no one can deny is fraught with danger. The facts are simply appalling. To state them is enough. No argument is needed to show their ominous significance.

But the worst of it is, the South, even if it had the will, is not financially able to meet the requirements. It was fearfully impoverished by the rebellion. Its assessed valuation of personal property and real estate just before the war was \$4,863,970,835. In 1870 it was \$2,573,792,113. The assessed valuation of real and personal property in New York and Massachusetts is \$857,699,808 more than the assessed valuation of real and personal property in the entire South.*

To furnish the children of the State of South Carolina with school privileges such as the children of Massachusetts enjoy would require a tax on the property of the State of nearly three cents to the dollar! Well did the lamented Collins, of Cleveland, say at one of our annual meetings, "We have too often said to the South 'You ought to educate your children,' when we ought to have recognized the fact that they could not."

There are noble men in the South, like Rev. Dr. A. G. Haygood and Hon. J. L. Curry and Gen. Joseph Hardy, who feel with all the intensity of their strong natures that if the South is to be regenerated and brought into line with the Northern States it must be through the Christian enlightenment of its people. But they

* It should be noted, however, that within the past few years the promise of a coming prosperity has been very encouraging.

also feel that they must have help to do it. With grateful recognition of what we have already done, they appeal most earnestly that we still stand by them.

We are not called to any extent to give the South common and primary schools. These the States, with or without national aid, must in some way supply themselves, if for no higher reason than their own self-protection. Our work is mainly through Christian academies, normal schools and colleges, to furnish them competent, trustworthy Christian teachers and leaders. The danger is a national one. The South is an integral part of our common country, and it is as true in reference to a political as to any other organism, if one member suffer, all the other members suffer with it. If the stability of our government and the political prosperity of our country are to be assured, this massed illiteracy at the South must be shattered and driven out.

It has been from the beginning and still is the glory of Congregationalism to be in the forefront of the war against ignorance. Its colleges, like so many fortresses, are found at strategic points all over the land from Maine to California, and from the Lakes to the Gulf. While leading and directing its own hosts, its spirit and example have become the inspiration of others. The men whom its schools have educated are among the leaders in every religious, scientific, literary and political movement in the land. Its life has gone out and become a part of the dominant thought in the nation's life. And now in the presence of this alarming danger with which illiteracy at the South is threatening the country, shall Congregationalism go back upon its traditions and contradict its history? Shall it fail to supplement worthily the munificent, princely bequests of Peabody and Slater, both of them the products of its culture and the children of its care? With 2,702,885 children of school age, in the South, compelled to grow up in ignorance, because they have neither schools nor teachers, can we consistently with our record fail to be enthusiastic in the spirit with which we shall meet the demand now put upon us?

I return to my question. Does an average contribution of four-fifths of a cent a week for each member of our Congregational churches mark the interest they should take in sustaining this Association as it tries to help save the country from ignorance?

IV. Still again consider the sacred obligation under which we specially rest to help the negroes.

For their presence and condition in the country as slaves, the North was mutually responsible with the South. For their emancipation and enfranchisement the North, excepting so far as the South provoked the occasion, is entirely responsible. In consequence of these facts and a great many others incidentally associated with them, an obligation rests upon us to help these people, the discharge of which may not be lifted from us for many years yet to come.

I know these are thoughts with which you are all more or less familiar. But as the years carry us farther and farther from the time when the reasons for appreciating this obligation were strong, there is danger that, forgetting the obligation, we will cease to feel as strongly regarding it as we should. Besides, many of those who were actors in that great baptism of blood through which this nation passed to maintain its integrity, and out of which emancipation came, are passing away; while a new generation, inheritors of the obligation and the duties connected with it has come upon the stage. These young people need to be instructed how sacred these duties are, and especially should they be reminded how faithful the freedmen were to the imperiled interests of the nation's unity.

The time has come, in my judgment, when at least this part of the story should be re-told. It is one of thrilling interest and appeals with moving force to our in-

instincts of gratitude and our sense of justice. It is a long story, and I cannot in such a paper as this well take it up.

One point only I touch upon, and that is the invaluable services which the negro rendered as a soldier to help save the Union. Called upon to enter our army and fight battles when he knew that even as a prisoner no quarter would be given him, he responded with alacrity and fought with a bravery that astonished his enemies, and far surpassed the expectation of his friends. The record shows that 178,896 colored men enlisted and served during the war. In many of the battles they were assigned the posts of honor and valorously maintained their place in the thickest of the fight. They readily caught the spirit of devotion to the flag which animated their white brethren, and often inspiration was awakened within their hearts as they heard recounted what the flag symbolized and what it meant. We laugh as we listen to the speech of the negro soldier to his comrades, "Our massas, dey hab lived under de flag. Dey got rich under it, and everything beautiful for de chillum; under it dey hab grind us up and put us in their pocket for money, but de fust minute dey tink that de old flag mean freedom for us cullud folks, they pull it right down and run up a rag of dere own. But we'll neber desert de ole flag, boys! We hablib under it for 1862 years, and we'll die for it now!" And many of them did die for it. When the war ended there were eighty thousand graves in which slept colored soldiers who had cheerfully given their lives, not only that their race might be free, but as they often expressed it in their prayer "that success might come to Massa Linkum's soldiers."

I want to call your attention to a single example of heroism on the part of a colored soldier that, for an intelligent appreciation of what the sacrifice of life in a righteous cause meant, it would be difficult to parallel.

The First Louisiana regiment of colored soldiers, recruited in New Orleans, was about to take its departure for the front. The Colonel, who for some reason could not accompany his men, presented the regimental flags to the color sergeant. After a brief speech, full of patriotic feeling, he concluded with these words: "Color-guard, protect, defend, die for, but do not surrender these flags." The sergeant upon receiving them made this simple but noble response: "Colonel, I will bring back these colors to you in honor, or report to God the reason why." And when a few days afterward during an assault upon Port Hudson he fell defending the flag, and his dying blood crimsoned its folds, another took his place and saved it from falling into the hands of the enemy. The bravest standard bearer kept his word, and in failing to return the colors to the hands that committed them to his care he "reported to God the reason why." Was ever conception of duty to principle clearer and more heroically carried out than in this case?

Yet he was only one of many others who, with black faces, proved their right to stand side by side with the bravest and the best.

Shall we, who in the storm and tempest of war made these people free, who accepted their services to help maintain the unity of the nation, having found them faithful to us and to our interests even to the death, shall we now leave them in the weakness and helplessness of their ignorance and not come to their rescue? Shall we turn them over to the tender mercies of those who would obstruct their elevation and forever hold them down? Shall we not rather extend to them such help as will enable them to become the vindicators of their own rights and defenders of their own interests. There are great multitudes of them to be helped. The obligation upon us to help them is a very sacred one.

Does an average contribution of four-fifths of a cent a week for each member of our Congregational churches mark the interest they should take in sustaining this Association as it goes forth to aid these people that they may rise to honorable self-asserting and self-defending citizenship?

And now I hasten to say what I have all along been feeling, that in presenting an average amount as representing the contributions from the membership of our churches I have been doing great injustice to those who have been the main supporters of our work. Credit has been taken from those to whom it alone belongs, and given to those who have no claim upon it whatever.

The trouble is, a great many churches make no contribution to our treasury, and of those that make the largest contributions it is often found the major part has been given by a few individuals.

With gratitude do we recognize the fact that there are those whose gifts to our treasury are represented by hundreds and thousands of dollars. We even know cases where large sums have come from those who, rather than see our work suffer, have, upon a failing business, cut into their capital to aid us. The magnificent response from our friends to our recent appeal speaks in terms louder than words can state the deep and heartfelt interest they take in our work. That response has brought us relief from a threatened calamity, and it has come not only from the wealthy, but also from the poor. I am sorry that, for the purpose of bringing to the attention of this meeting the fact that there are so many of our churches and church members who do nothing whatever to sustain us, I have felt compelled to make a showing that does so much injustice to those who have stood by us; but I think in this particular case the end will justify the means, for the end is to raise the question, What can be done to remedy the evil complained of?

Well, what can be done? The answer is ready. If anything is to be done, the friends of this work must exert themselves to interest others. It is not enough that we have an interest for use only when we are called to make a contribution. We should each be like the heated particle of water that passes on the heat to the particles touching it. When God awakens an interest in a human soul as regards anything belonging to His kingdom, it is that it may be used to awaken interest in other souls.

"Thyself and thy belongings
Are not thine own so proper, as to waste
Thyself upon thy virtues, they on thee;
Heaven doth with us as we with lighted torches do,
Not light them for themselves; for if our virtues
Did not go forth of us, 'twere all alike
As if we had them not."

The reason why the engine did not start was that the water had not come to the boil. The reason why there are not more contributors to our work is that church members do not know about it. Nor can they be blamed for not taking an interest in that concerning which they know nothing; though blamed many of them may be, in that they are ignorant. Were our denominational papers found in every family, with their items concerning the work scattered through their columns every week, a mighty impulse would be given to our support. And were these papers supplemented by a monthly visit from the American Missionary Magazine, full of fresh intelligence from the field, that impulse would be greatly quickened; and then, if from every Congregational pulpit at least once a year could be heard a ringing sermon discussing the principles that underlie our mission, showing the magnitude and the importance and the necessities of the field, enforcing on every one the duty, seen to be obligatory from so many standpoints, to sustain this work, I know not to what heights of enthusiasm the people would rise. Their feelings would soon touch the boiling point, and the gauge would show such an average annual contribution from each church member as would banish forever those hateful monstrosities, "special appeals," and save us from the fears and embarrassing perplexities of a debt.

Let us put into practice Biblical methods for the awakening and maintaining and

spreading interest, and the thing will be done. Let us think of these things. "While I was musing the fire burned." Let us talk about this work. "Did not our hearts burn within us as he talked to us by the way?" Let us hold missionary conferences regarding it: "Not forsaking the assembling of ourselves as the custom of some is, but exhorting one another." Let us hold missionary prayer meetings to pray for it. "For when they were all with one accord in one place," we read that the mighty inspirations of Pentecost were experienced.

We need—the churches need—this endowment of pentecostal power; for it is a great work to which God has called us, and nothing great ever was or ever will be achieved without enthusiasm: the elevation and salvation of twelve millions of people who are almost destitute of everything, and who need almost everything to be done for them; heating up to the boiling point and holding there the feelings of nearly four hundred thousand Church members, who are to furnish the men and the women and the means to carry forward that work. We need to feel as did David when he sang, "The zeal of thine house hath eaten me up." As did Paul when he cried out, "Necessity is laid upon me; woe is me if I preach not the Gospel." As did Luther when, in the presence of Charles, who demanded his recantation, he exclaimed, "Here I stand; I cannot otherwise: God help me." As did Moody when he said, "I go to England for ten thousand souls."

The enginery of the American Missionary Association, with all its massive machinery, is at work. It requires a great deal of steam to keep it working. We must watch the fires, the draughts leading to them must be kept clean, and the furnaces kept well fueled all the time; for if the fires burn low or go out the boiling ceases; and if the boiling cease, the work stops.

REPORT ON THE ABOVE PAPER.

BY REV. J. L. WITHEROW, D. D., CHAIRMAN.

The hearing and, much more, the careful reading of the paper of Secretary Powell, on Missionary Zeal, refreshes the courage of the friends of the A. M. A., because in it we find the glow of that godly consecration to the work of the Good Samaritan which is sure to warm all the world, one of these days.

It is worthy of a mention that those who have the work of this Association in hand, so have it also in heart that success is as sure as the promises of God are certain.

But a few weeks ago one aspect of our outlook was a little clouded by the possibility that this annual meeting might be made a wailing place, against the dead wall of a great debt. But the Lord of the harvest, whose sheaves we are gathering, has so gladdened the good souls down at 56 Reade street, New York, with a little freshet of funds which rose suddenly under a summer shower of His grace, that these secretaries are full of psalms and hymns and spiritual songs.

Never was the outlook of this Association so wide and clear and full of beckoning promise as at present. We think the officers must see it so; otherwise the Secretary would hesitate to show us the worst facts of the case. Were there not an assurance within him, born of the Spirit of Christ and the surroundings of this hour, that this Association is at the dawn of more magnificent endeavors and achievements than it has ever known, we do not think he would have laid any dark and condemning facts before us.

The fact would not have been stated, in stony figures, that twelve millions of dependent, ignorant and aspiring people, who have been abased and abused by our countrymen, are now turning their eyes of entreaty toward this Associa-

tion for what there is none else to give them. The Association begins to feel a deepening assurance that the larger the labor that is laid to its hands the more readily will responses come for its undertakings from friends of the down-trodden Indian, Asiatic and African. We are told that the gifts of the members of the Congregational churches, the last four years, were only 42 cents per member in each year, while they were 95 cents per member in the semi-decade from 1865-70. In one view this condemns, but in another it encourages. From 1865-70 is a semi-decade. But 1880-84 lacks a year of being an equal length of time. And remembering the splendid success which has crowned the efforts of the Association in the last few months, who shall say that when this semi-decade shall have ended we shall not be back to the 95 cents per member? Who knows what this coming year will show? It is enough that in the years between 1875-80 the treasury touched its bottom figures—39 cents yearly per member. Less than this will not be given, as we believe, until Gabriel sounds his trumpet to tell us our work is ended.

Further, the future of the Association brightens as never before, because now calling and election are sure. As never, those, who inquire, easily learn now what the work of this Association is. Gradually, from the former days and its first beginnings, its fields of effort have been getting their boundary lines. Until now all thought by any other missionary society that this Association is not needed, gives place to a large and warm welcome of its broad and beneficent labors.

If there has been a possibility that sympathy with our excellent Home Missionary Society must withhold a cordial charity from the Association, such a period is now passed. As wide as the land and as deep as the attention of the dullest ear we now announce, that these two societies are one, and yet two: one in the noble aim of gospelizing the land; but two in the widely separate scenes of their special endeavors. The immense and toilsome work of constructing and setting machinery for serving the Lord's lowliest and least cared for in this land may be considered so far finished, that in future there will be no other changes than such as are analogous to the changes in a mill where a manufacturer improves his machinery and enlarges his plant.

And because this is our nearest and highest need to enlarge our plant, there is nothing, next to a deep conviction of the inestimable value of our work, which is so much needed as the excitement of a consuming zeal which may eat us up in its discharge. How shall work already begun for the black and yellow and red man be made fruitful—not only of annual harvests, but annually enlarging possibilities?

Must there not come on us all the spirit of earnest and intercessory prayer to God, as the first thing to secure the great end? Not the passing petition, which may have a place in our general interests in missions, but a special spirit of prayer for this one cause. The report of Secretary Powell recommends prayer meetings to assemble for this specific purpose. And his hint we would harden into an earnest call. We do not forget that almost a quarter of a century has passed since slavery was ended by the stroke of a pen and the struggle of war, and that a score of years have rolled away since the black cloud of war was spanned with the bow of peace. Hence, the growing youth who are just emerging into manhood and womanhood and wealth will need to have most wise and diligent guidance, or they will lose sight of some of the most mighty reasons why the work of this Association should go on.

ADDRESSES.

THE CHINESE.

BY REV. D. W. WALDRON.

We have heard from childhood of the Chinese empire, perhaps the most remarkable country in the world. It has been only recently, however, that we have seen in our midst men from China, who have come to us with their religious and other eccentricities.

It would seem that the Church of God would be ready to put forth Christian effort to bring these men to a knowledge of the truth as it is in Jesus, not only for their own sakes, but that when they go back to China, as most of them will, they may go as missionaries, to tell the story of Jesus and his love, and to tell also of the kindness that they received from those who believe in the Lord Jesus Christ.

Since May, 1879, a large and flourishing Chinese Sunday-school, under the care of the City Missionary Society, has met each Sunday afternoon in the vestry of Mount Vernon Church, Boston. Though the number of Chinamen in Boston and vicinity has not exceeded 400 at any one time, yet there have been enrolled during the year 295 names. The largest attendance was 114, and the average attendance 87, against 81 two years ago, and 51 three years ago.

Each Chinaman has a separate teacher, and the average number of teachers the past year was 78. The fact that so many Christians are glad to meet, from Sabbath to Sabbath, to teach these strangers in our land, led one thoughtful Chinaman to conclude that inasmuch as no one invites the strangers in China to attend free schools, the Bible teaching must be better than that of Confucius, which he used to think was enough, and so he decided to do the best he could in learning the Bible. Others, seeing Christ's love and joy beaming upon them from their teachers, are truly following Christ's command, "Learn of me." Four Chinamen and one Japanese have united with the Mt. Vernon Church on profession of faith. Another has recently been proposed for admission, and three others came before the examining committee one week ago last Monday evening. One Chinaman passed away in the triumphs of faith. He was glad to leave his cold, dark room for a sunny one in the Consumptives' Home, where he had good care from Christian nurses the last few days of his life. It was pleasant to witness his contentment and to hear from his lips, even in his desolate room, "Jesus is with me all the time," and to know that he felt it was better to go and be with him than to be restored to health.

If you had been in the school on a certain Sunday afternoon, you might have seen a man who has three children in China, and who bought a wife for the oldest, who is sixteen, just before he came to America, paying \$100 for her. Another pupil, having studied fifteen years in his own country, is a good scholar. To him, at the age of thirteen, the thought came, that, though hindered by wind and rain from going to the temple to pray on the worship day, he could pray at home, for God is everywhere. At the age of eighteen, three years before he left China, he began to pray to God habitually, and avoided, so far as he could, without disobeying his mother, going to the temple to worship; and yet he had never heard of Jesus in his own country. Now he acknowledges that Jesus is the Son of God, loves and obeys him as his Saviour, and believes that "there is none other name given among men whereby we must be saved."

These men are eager to improve every minute of time while in the Sunday-

school. A teacher remarked to her scholar, "It is time to close." "No," said he, "plenty of time; there are two minutes more!" and turning over his slate, he went on writing rapidly. They also set us an example in using the good precepts they learn. A drinking man came to the shop of one of the pupils, and said: "What do you learn at Sunday-school?" He replied, "I learn that God takes care of all, and love us, and that drunken men go to hell."

A woman had washing done by a Chinese pupil, and paid less than she promised. He wrote her a note saying: "You have a Bible, and are a Christian woman; is that the way to do?" She immediately paid all she owed, and I should have thought she would.

The teachers at Christmas have a festival for their pupils. One hundred and fifty-four Chinamen were present last year. A former member of the school sent the following letter:

"To all Teachers and Friends:

I write these few remarks concerning the enjoyment we have to-night. I would like to express to you all, kind teachers, who have rendered us such a pleasant, evening, our sincere thanks. We are very thankful and very glad to accept your cordial invitation to dinner. I would like to meet you all at this present time, but I think I cannot be with you, because I get up early every morning to deliver tea to the customers, and business is at hand and more is expected.

Dear Teachers, Your teaching not only enables us to speak your language in order to make a living, but enables us to come out of darkness into light—to the feet of our Lord Jesus Christ. "Hitherto hath the Lord helped us, and crowned the year with his goodness." May the grace of God and the love of our Lord come right into your hearts, which have planned this joy for us. God's work increases very fast, done in this way, if we have faith. Look in our mission school and see how many become Christians year by year. God is powerful, and has given us joy. I hope that not only those who are now in the school will become Christians themselves, but I hope they will be missionaries to *Our Dear China*, and will tell the *Old, Old Story* of Jesus and his love. I pray to God that the Chinese in our native land will believe the Lord and worship the same God as we do this night, that the four hundred millions of people will rejoice in the light of the gospel day, praising God with joy as we do to-night. Amen."

At the Chinese new year, which occurs about the middle of February, the pupils entertain the teachers and their friends. And there is one peculiarity about their festival—they usually have a balance. I've got up a good many entertainments, but I never have any money left. I usually have a deficiency, and have to make it up. But these Chinamen, the last two years, have had a balance of about \$70, one-half of which they are accustomed to give to Miss Carter, superintendent of the work among them, and the other half they send to the treasurer of Mt. Vernon society, for the purpose, as they once expressed it, "to preach the Gospel to the poor in that church."

Only last Sunday, having heard that a new piano was wanted for the vestry of Mt. Vernon Church, it was proposed that the school should help, and a collection amounting to \$36.25 more was taken up. At Thanksgiving the last two years, offerings amounting two years ago to \$114, and last year to \$122, have been made for the Hong Kong mission. One Chinaman proposed that 10, 12 or 14 collections should be taken each year. Another, who heard a teacher say, "I have no money with me," took from his pocket a handful of silver, and, holding out his hand to the teacher, said, "Help yourself."

In Taine's "English Literature," Book I., Chapter 1, you may read a description of certain people—a description which you may not recognize. It is as follows:

"Huge white bodies, with fierce blue eyes, ravenous stomachs, of a cold temperament, slow to love, home-stayers, prone to brutal drunkenness; pirates at first, seafaring, war and pillage their only idea of a freeman's work. Of all barbarians the most cruelly ferocious. Torture and carnage, greed of danger, fury of destruction, obstinate and frenzied, bravery of an overstrong temperament, with a great and coarse appetite." Now, that is a representation of our ancestors. And if the gospel of the Lord Jesus Christ can make out of such people an audience like that which has assembled on this anniversary occasion, let us not despair of the elevation and salvation of the Chinamen or any other people on the face of the earth. Let us, whether these men are in Boston, or on the Pacific coast, or in the Flowery Kingdom, count no labor too great and no sacrifice too severe, that there may be placed beneath their feet the Everlasting Rock, be opened above them the gates of Paradise, and be planted in their hearts the hope of a blessed and glorious immortality.

THE INDIANS.

BY REV. CHARLES M. SOUTHGATE.

The brief and business-like report of the committee has left it to our conscience to enforce the plea, while they have made simply the statement. One might indeed expect that the people would by this time be weary of the recital of the long series of abuses, oppressions, injustice and brutality which has characterized the dealings of this government, and indeed impliedly of all the Christian element of it, with our Indians. Every flint arrowhead turned up in a New England field is witness to us of a race choked back by the relentless grasp of the white man, just as every fibre of cotton in our garments (and we are told there is more than we suspect) is a witness of centuries of oppression and disgrace in the South; just as the people once made every sip of tea at once a witness of their independence and inability to receive foreign dictation; a witness of our attempt to rival England in its enforcing the opium trade upon China, and French aggression upon that people. What has our government and nation been attempting, until recently, to do with the Indians? Read the story, not in the numerous books written by brethren that have told the tale; read the report in the Indian department, where every treaty is a confession of the breaking of the previous treaty; where every dollar appropriated is a token of sin and shame—not quite, perhaps, but every nine out of ten dollars.

From reading these reports any unprejudiced mind will say that the deliberate purpose of the nation seems to have been to turn this whole race into a Juke family. A nomad naturally, it has determined him to be a vagabond by driving him from range to range, reservation to reservation. Naturally improvident, it has assured he shall be a pauper by building upon his cornfields, running railroads through his hunting grounds and doling him out a scanty living. It has demoralized his character by rum and by rifles, by treachery and by lechery. It has spoiled his home, it has denied his right of manhood.

What has he done that he should be treated like this? His crime was that to him first the Creator gave this land to occupy; his blunder worse than crime, that he believed the white man's promises, and trusted solemn treaties of our Senate. It has been the fate of the Indian to fall into the grip of this great Aryan race of ours, which has dominated every region and every people which it has crossed. Everywhere we trace it through history, now like a mighty angel holding in his hand the everlasting gospel, beseeching all men with his candid and entreating smile;

then like Apollyon ruling the world, either by lifting to its side or by crushing beneath its feet; it has made its way through the ocean of time; now like the morning star teaching the isles to sing for joy; then like a Roman army it has crushed its foes with its iron heel, leaving them in their blood, groaning and dying. To the Indians it has come Janus-faced, not satisfied, like Janus, with having two faces, but two hearts and two minds. With one it has said, "My bro her," with the other it has, like Ehud, drawn a dagger and stabbed him to the heart.

"Oh, but the Indians are savage. God never meant that this country should be sequestered to savages." No, and that is our excuse for breaking every command in the Decalogue and dishonoring the name of honest men, and disregarding the principles of him in whose name we pray!

"But he is a savage, and you cannot expect us to receive him into our citizenship." Then judge him as a savage, taking as his proper standard, not the European nor the American, but the early Teuton, the South Sea Islander. He is pronounced by all who know him the noblest race of savage men on the globe.

But what do we owe to savages? As a government we owe them protection; as human beings we owe them philanthropy; as Christians we owe them the Gospel. We are continually confronted, and for years and generations perhaps shall be confronted, with one of the most appalling problems God has ever given to a people to solve, the commingling in one land of alien and diverse races, and it presses upon us. We cannot, if we would, escape its terrible demands; but I think we are forced to believe that the difficulty in this problem is not an impossibility. The difficulty is not in the material to be bound, but in the Christianity which is to bind it; whether our Christianity, that universal flux by which all races can be brought into one, as they are indeed before God and before the cross but one, is of Christ's kind, and meant for all the world.

The hour is now upon us which gives the opportunity to the Government of this Christian land to prove that it is not wholly false to its character and mission. The Indian is tired of his old tribal life; more and more, year by year, he is coming to believe it. The Indian wants to be rid of the blanket and to take up the spelling book and the pen. The Indian is learning, where he has the chance, to be worthy of being a citizen. Many of them have proven their titles to a quarter-section, and are become fully developed citizens, and it is now time for this Association, to whom, as representing our Congregational Churches, God has given the opportunity to do this work which will quench a little the blush upon our cheeks, to put enthusiasm into this work.

The elements which were wrought into our present Anglo-Saxon race were not of the seething, fermenting sort that are now stirred in the cauldron of our political life, and in that degree the work was easier and quieter. There were among the old inhabitants of Britain no communistic papers, with headings of a flaming torch, and calling for the extinction of all sorts of society. There were no atheistical clubs, as in Boston and other cities of the country, where men are required to swear they never had and never would believe in God. They were a quiet people, who submitted to the superior power that was about them. It is not exactly among our imported members of our body politic that we find the parallel to those old days, but the Indian has all the gracious and susceptible qualities which in the four hundred years that were given to them, made our ancestors in their mingled races one. He will leap into the opportunity as we open it to him, and so the opportunity comes to us.

God be thanked, we seem to have passed the time of Indian massacres, and of outrages committed by military cruelty. It was Macaulay's sneer against the Puri-

tans that they objected to bear baiting, not because it hurt the bear, but because it gave pleasure to the spectators, and we thank heaven that it did give pain to the Puritans that bear baiting gave pleasure to the spectators. It has been even the case in our own country that, not in bear baiting, but rivaling in their atrocities the savage man's natural cruelty, pleasure has been taken in shooting little children fleeing from a burning camp, as men would shoot in a pigeon flight. It has been a delight to bring down a fleeing squaw, or a helpless Indian as he has stood at the door of his wigwam, above which waved the stars and stripes, with the white flag beneath it; and we object to it, not so much because it was cruel to the Indian, as because it gave pleasure to those who did it. Thank God, our puritanism extends to that, and we want no scorn and no scoff for it.

Blessed be God, he has given us the opportunity, before they have vanished from our midst, to reach out to them the Gospel, to give them Christian names and characters and homes, and a Christian welcome to our churches; and the day cannot be far distant when it shall be an honor to them and a blessing to us, to speak of those relations into which at last, slowly and painfully and shamefully, but into which at last, thank God, the Christian heart of this nation has brought back the first possessors of our soil to dwell in peace and love with those to whom God has given its destiny.

MOUNTAIN WORK.

BY REV. JOS. E. ROY, D. D.

The mountain district of the Central South is an extremely interesting portion of our country. It is the lower section of the great Appalachian range, which runs from northeast to southwest, with its slopes. It embraces southwestern Virginia, southeastern Kentucky, western North Carolina, eastern Tennessee, and portions of northern Georgia and northern Alabama. It is an empire of 200 counties, 500 miles long and 200 miles wide. It contains a population of 2,000,000, seven-eighths of which is white. It has the medium latitude, which, with the general elevation, gives it a delightful climate. In the middle part the mean temperature in summer is 73°, in winter 40°, with the season short.

Unlike the bold and sterile ranges of the Rockies and the Sierras, these mountains have a strong soil, running to their tops and affording worlds of the very best pine and hard wood timbers. I have never seen finer trees in any part of our country. By floating it on the streams at high water the timber is all accessible. The finest of water-power abounds for all wooden, woolen and cotton manufacturing. When the Knoxville & Ohio Railway, the first to cross these central-south mountains two years ago, struck Williamsburg, Ky., on the Cumberland River, it found 14,000,000 feet of seasoned black walnut lumber waiting for transportation; and at Point Burnside, the next station on the river below, as much more. The soil also responds to any fair cultivation and process of preservation with ample, varied and continued crops.

The coal-field in East Kentucky and East Tennessee measures 17,800 square miles about double that of Pennsylvania, and double that of Great Britain and Ireland. Iron is found in immense areas, and often closely contiguous to the coal, as at Birmingham, Ala., which lies in a valley, with a mountain of iron on one side and a mountain of coal on the other, and which runs five iron furnaces, two rolling-mills, and other iron factories. The South, under the stimulus of northern enterprise and capital, is waking up to her iron interest as well as to the manufacture of cotton. In northern Alabama there are twenty iron furnaces; and in east Tennessee there must be as many more. And it is found that iron can be

made cheaper in the South than in the North. Marble, in several varieties, is found along the banks of the Tennessee, easy to be quarried and to be shipped by the river. It is said that the exportation of marble already exceeds that of coal. Gold has been mined for many years on the foot hills of North Carolina and Georgia, though never in largely paying quantities.

When General Sherman came to the Cotton Exposition at Atlanta, on his first visit after having left the city in ashes, he was received with respect, and he left for our daily paper a friendly letter, in which he referred to this Southern mountain country. He said that, in his judgment, with its fine soil and climate, and timber, and minerals, and water, and manufacturing facilities, and with its central position, it bid fair to become one of the best portions of our common country. As I was passing over these same mountains this fall, I fell in with a United States expedition for the geological survey of the region. The leader expressed to me the same opinion with that of Gen. Sherman; he also told me that, sometimes, as he was putting up his tall poles of observation, with alternate black and white stripes, the natives made this a sign that another war was coming on. They thought that the poles were to be targets for the practice of cannonading. On account of this suspicion some refused to entertain these geological spies. More friendly was understood to be the mission of Prof. G. F. Wright, of the Theological Department at Oberlin, who, as he was working his way through West Virginia upon the same Government service, with his geological hammer in hand, was taken to be the forerunner of a circus, tacking up the show bills, and was treated with a special kindness. A lawyer of that same State, who makes a specialty of ancient land grants and titles, told me that, in his explorations he had crossed the "coffee line." "What is that?" said I. "The line beyond which the people do not use coffee," said he.

This brings me to speak more fully of the inhabitants. There are two millions of them, with only one-eighth colored. The whites are native Americans, descendants of the Scotch-Irish settlers of a hundred years ago. They are a kind-hearted, hospitable, shrewd people, many of them brainy and naturally high-toned. Our own John G. Fee and our country's Abraham Lincoln were born of the same stock. Out of one of those Kentucky mountain counties went three young men to become Governors of three Southwestern States, and another now to be upon the bench of the United States Supreme Court. Out of a Tennessee mountain county went two boys to become two of our Governors in Illinois, and then both to serve the same State in the United States Senate. In one county on the North Carolina slope were born and reared three State Governors.

These mountain folks, though poor and ignorant, are to be distinguished from the so-called "poor whites" of the low countries, who had had ground out of them much of their self-respecting manhood. The mountaineers have had pluck enough left in them to keep up a feud with the slaveholders' aristocracy as bitter as that between the Jews and the mountain Samaritans, a feud which tore West Virginia from the mother State, a feud which, in Kentucky, leads the blue-grass gentry to hurl the sneer of "Pauper Counties" at those in the mountains that do not pay their own county expenses. You often find up there a spirit of independence quite admirable. You are struck, passing through the country, with an air of self-conscious equipoise in men who are utterly illiterate, and who are content to be clad in rags and to dwell in tumble-down cabins, without windows. One such, clothed in tatters that would hardly hold together, came shivering one cold day to a new comer, to see about selling some of his lands. When his high price came in the way of a sale, he drew himself up in the manner of a prince, and claimed that he had no need of parting with any of his

many acres. Their magnanimity shows itself sometimes in standing up for men on the other side. As Gen. Green Clay Smith was speaking on politics in a mountain court-house, there was a rustle as a signal for disturbing the meeting. Out hobbled an old man on a crutch. Mounting the platform, he turned upon the crowd: "You know who I am; you know in which army I lost this leg; but I love fair play with the Union man." Then seating himself and drawing a navy revolver, he lays it over his cross leg and says: "Go on, General." And the General did go on in the midst of order.

But they are dreadfully illiterate up there. Slavery kept from them the free public school. The only semblance of it they had was the "pauper school," whose sting, like that of the rattlesnake thrust into himself, was death. According to the census of 1880, there are in Kentucky and Tennessee 101,903 voters who could not read the ballots which they are to cast for President week after next. And there were of these illiterate voters 16,849 more than there were in 1870. A relief to this disheartening census truth is that presented, at our last annual meeting, by Dr. Gladden, that the percentage of this increase of illiteracy is not so great as the percentage of increase of population. Some of our Southern papers, calling for national aid to education, claim that it is needed only for the negroes, that the percentage of illiteracy is no greater among white people in the South than in the North. But in Kentucky, the first State to be received into the Union, out of every 100 white persons, 22 of them are unable to read and write; whereas, in Colorado, the last State to come into the Union, it is only 6.5 out of every 100. In Tennessee it is 38 out of every 100 white persons who cannot read and write. In Iowa it is only four. The census does not give the illiteracy by counties, so we cannot get at the separate figures for this mountain district. But Prof. C. G. Fairchild, who is familiar with the region, at our last annual meeting put this percentage at fifty. And Rev. Dr. T. J. Lamar, professor in Maryville College, of East Tennessee, who has spent his life in that part of the State, says in the *Presbyterian Home Missions*, "It would be no exaggeration to put the illiteracy of this mountain region between fifty and seventy-five per cent." So then, there are one-half the people, perhaps three-fourths of them, who cannot read and write. Then the schools they do have, running for three months in the year, are much of a caricature. The school-houses are ordinarily mere cabins, without windows, desks, blackboards, maps, or any of the modern equipments. Our Clover Bottom school-house is about the only one in Jackson County, Ky., that has windows. So the teachers are apt to be appointed more from family or official favoritism than from qualification. The question is: Who shall get "the draw?"

But what of the state of religion up there? The Fairchilds of Berea say: "There is a section of eastern Kentucky, 200 miles one way by 100 the other, that has not a settled minister of any denomination." Of that same region, says Supt. Wishard, "There are from 25 to 35 counties that have not a Presbyterian church in them; and a few counties in which there is not a church of any kind." And yet Presbyterianism has been operating in the State for 100 years, with the Danville Theo. Seminary as a supply. Says Dr. Lamar again: "With a few and rare exceptions, ignorance and moral and spiritual darkness have long hovered over this whole region."

The churches and the preachers up there are mostly of the hard-shell Baptist sort. They are opposed to Sunday-schools and missions, and education of the ministry, and pay for preaching. If the ministers do not need education, much less do the common people, who are thus left to be content with their ignorance. The Rev. Mr. Jasper, of Richmond, is not the only preacher left to teach that "the Sun do move." One of our white young men went up from Berea to teach in the

mountains. In a few days the preacher's son was taken out of school because he was learning infidelity in the doctrine taught there that the earth revolved. Soon the teacher was challenged to a public debate on the question: "*Resolved, That the earth is flat and stationary, and that the sun moves around it in 24 hours.*" To the discussion the preacher brought, as an assistant, another preacher, who had served one term in the penitentiary and has since served another. For two nights the intellectual tournament went on before crowded houses. Here was the course of the argument on one side: "He's a college student-ah; an' he's come out here from Berear College-ah to larn us an' 'struct us 'bout the shape of the yearth-ah; an' he knows mor'n what Joshuer did-ah; 'n he'd 'struct Joshuer-ah, 'n tell him a heap o' things he didn't know-ah; 'n I reckon ef God Almighty Hissself was hyear, he'd tell *Him* sumthin' er other He didn't know—ah. I tell yer, brethering, it is the doctrine of infidelity. That's what it is." The young man was denounced as an infidel, and was pronounced worthy to undergo the curses upon him "that believeth not," and upon astrologers and star-gazers. The young man was drawn into a second debate on the same question, but with abler men, who, however, were not able to produce any new arguments. There were only eight persons who came to that debate believing that the earth was round. Capt. Chas. Jewett, who led a colored company in the army, a son of Dr. Charles Jewett, the old temperance war-horse, is now living upon those Tennessee mountains, and is one of the trustees of our Grand View Academy. He told me there the other day of a neighbor, who was a well-to-do, pious man, who owns a mill, and who not only gives the Bible argument that the earth is not round, but says that he has proved it, because he sat up, at his mill, all of one night to see if the water turned the other way, and it didn't!

My friend has given me excerpts from some of the sermons he had heard. One preacher told his congregation that "They orto be thankful that their lives was still spared, an' their blood and brains was yit a circulation." Another, at a funeral, said: "Now, while we sing, I want the prayin' part of this congregation to come forrind and extend the right hand of congratulation to the bereaved widder and weepin friends." Another said: "Old Nebuchadnezzar, he called 'em all to come forth at the sound of the dulcimer an' the cornet, an' the Sawbuck." Another wound up his sermon by saying: "An' now, O dyin' sinner-ah, do you want to go down to eternal tradition-ah?" "Like priest, like people," with grand exceptions.

Are there any special reasons why American Christians and patriots, why the American Missionary Association, should take hold of this mountain work?

Surely it is reason enough that there is such a field. If we had just come across such a missionary district in any other part of the globe, would it not thrill the heart of Christendom to occupy it? But it is right here in our own country. These are our people, speaking our language. We are bound together in the same national life. They will produce influence upon us, whether we do so upon them or not. The American Missionary Association, before the war, was put in trust with this charge, and was devoted thereto by the baptism of persecution through which John G. Fee and his coadjutors passed. While the Association has free access, with its school and church process to all classes of both races at the South, do not its traditions, its spirit, its methods lay upon it a peculiar obligation to take hold of these unlettered, depressed, but worthy mountain people?

We are debtors to them because they were largely Union men. Many of these counties sent more men into the Union army than were liable to do military duty; and multitudes of those who did not go into the army were harried and hunted and robbed, and some were killed. As I go through that country my ears are

filled with thrilling tales of suffering for the Union. At the opening of the war a meeting was held in one of those mountain towns to decide which way they would go. When it was said: "If we go with the Union, and it prevails, they will set free all the slaves," an old man answered: "Negro or no negro, I'm for the Union." And they are still standing by the Union. All these years they have been voting for Abraham Lincoln, and they are still voting for him!

It is another incitement to work for this people that they are so entirely free from skepticism. At the annual meeting of this Association, in 1860, held at Syracuse in the Church of Dr. Strieby, Rev. J. A. R. Rogers, who, with the Berea force, was, so long ago as that, working upon this mountain problem, told us, in his address, that the people up there were free from infidelity, that they called themselves "Bible men," who only wanted a "Thus saith the Lord," to carry them. Even their ignorance sticks fast in the Word of God. The sun moves, because they think the Bible says so. Rev. N. Bachman, the Presbyterian superintendent for east Tennessee, says: "There is but little skepticism here. You will occasionally find an imported case; but it is a rare thing that you will find a native east Tennessean who disbelieves the Bible to be the Word of God. The most wicked and profane have a reverence for it, and the simple fact that one is an infidel discounts him very much in the eyes of his neighbors. Is there not encouragement to work for such a people, to give them an enlightened view of God's Word that they may gain its full power?"

The probable future of this mountain district is a reason for present effort to cast it in the molds of a Christian enlightenment. The wave of emigration is now striking the real deserts and the barren mountains of the West. Soon the government lands will all be taken up; the most desirable have already been appropriated. That tide must flow back. It will not find rest in the interior States, where lands are ranging from twenty to one hundred dollars an acre. It will rise upon the western slope of this central mountain district, and that from the East and from over the ocean may easily flow along the eastern slope, filling the valleys and rising to the hill-tops. Cheap, good lands, genial climate, abounding minerals, native latitude, central position will all conspire to fill that "Switzerland of America." In native material resources it is not superior to this grand New England which has spread out her tent to cover the continent with her ideas and her institutions? As New England herself is gradually changing by the forces of migration and immigration, so may not these sunnier and richer hills and mountains take on slowly the forces of a new and mighty civilization?

Look at the possibilities. Edward Atkinson says:

The great middle section of eastern Tennessee, northern Georgia, western Carolina and southern Virginia has been hemmed in by the curse of slavery, and is yet almost a *terra incognita*, but it is replete with wealth in minerals, in timber and in fertile valleys of almost unequaled climate for health and vigor. This section is equal to the Austrian Empire in its area, and more than equal in resources. It has a sparse population of only one or two millions. The Austrian Empire has over thirty-seven millions. The healthy upland country of Georgia, Alabama and the Carolinas contains vast areas of fertile woodland, which can be bought by the hundred thousand acres at half a dollar or two shillings an acre, on which sheep and cotton thrive equally well. These sections are being slowly occupied by white farmers, and wait for immigrants who can bring them to use. In a few short years, sheep, fed mainly upon the kernel of the cotton-seed and upon the grasses that follow the cotton, will send to market from the same fields, alternately occupied, as much wool as cotton. This warm section is more than equal to Italy in area; it has perhaps two millions of people. Italy contains twenty-seven millions.

Are we not now at the crisis of this mountain campaign! Gen. Grant, in his report, said that when his army had swept around the side of Lookout Mountain and across the Chattanooga Valley to the foot of Missionary Ridge, where he had

planned for them to stop, they did not halt, but, "without orders," pushed on up the Ridge to dislodge Bragg and utterly to rout his army. What was it but an inspiration from God that lifted that army of patriots, "without orders," to the height of that accomplishment at the very spot where the slave power had defied the American Board and had used the National Government to break up the mission and to dislodge the Indians in order to make room for slaves! On my way to this place, visiting again those same heights, I met there a Confederate soldier whose station at the battle had been on the Ridge, and who told me, as I had never heard before, that as our men were pressing up its side a seasoned rebel regiment just before them were seized unaccountably with a panic, and, without receiving a shot or firing a gun, broke and ran, leaving a gap into which the Federals readily rushed to gain their victory. Inspiration on one side; the frenzy of terror on the other! In our grand missionary sweep we come to this same mountain range; and what so much do we need as an inspiration from the Mighty Spirit to lift us up the acclivity of this great endeavor, to capture these frowning fastnesses of ignorance, prejudice and superstition and to strike with panic the confronting lines. Under such a divine impulse the fifty thousand dollars, suggested the last year for this work, would be found to be only in the line of Providential guidance; and the men and the women to match the exigency would be forthcoming. Then, anew, would we christen the whole of the great south portion of the Appalachian Range, our Missionary Ridge, and, by and by, would it become Christ's redeemed and royal province.

EDUCATIONAL WORK.

BY REV. F. D. AYER.

In remarking upon the report that has already been presented one, thought must strike every one of us—that that is a very prosperous business, which opens new avenues of business or of usefulness, and at the same time brings new fruit to the centre home. The report tells us that in the enlargement of the year past there is given the promise of greater enlargement for the year to come, and it seems to me if this be true, as all admit, then the appeal that comes to us for the coming year and for the future is only that which every business man rejoices in, that he may have larger opportunities of improvement, and entering those opportunities may find them on every side made fruitful. I think we have gone so far in this discussion of the question of our relation to the South, with its ignorance and with its irreligion, that we have absolutely decided this point, that the great thing needed is education and religion. Taking this as granted, that if those two factors could be supplied, if the seven million colored men of the South to-day stood as educated and Christian people, then our problem would in large measure be solved. If this be the thing that we are after, then the direct avenue and the one key to all this problem is clearly before us. It is to educate those that are to-day ignorant, that in ten or twenty years from now they may be educated, and Christian men and women. We have laid broadly the foundation; we have planted already too much on that soil of the South to abandon what we have done. We cannot afford to throw away what we have already attained; and the very argument that sent the first teacher to the South, the very argument that sent the first missionary to the South, holds to-day with greater force than it held twenty years ago. We have new incentives, and motives have been accumulating ever since we began this work, centering upon those two facts, the education and conversion of the colored men.

It is not at all my purpose to speak of their illiteracy as bearing on our national

interests. One-third of the voters of the South are unable to read the ballot they cast. My only thought in that respect is that we cannot afford to leave a blind Sampson between the pillars of our temple in America.

Passing then from that to the other relation of our education alluded to by the Chairman in his report, it is this : It is stated in that report that they must have the education that their labor may be intelligent. We are talking of our resources. We are talking of the undeveloped wealth of our Far West, and we are saying that the South is not developed. Why? There is something at the South that needs tilling as much as those acres at the West need tilling. Those acres now we say are producing less than they ought to produce. The ignorance of the South is producing only wrong and weeds, and it ought to be fruitful of wheat, and how shall we make it so? Cultivate it as they do the soil out West. What labor, the labor of seven millions of people made intelligent, those men and women made industrious, backed and inspired by the motive to become self-supporting, could give to the United States of America. How it would increase her wealth, the labor merely of that seven millions of people elevated, brought up from the one stratum of agriculture, which has been their labor so largely in the past; and it would lead to avenues of trade and skilled employment which would add greatly to our wealth.

More than this, they need to be educated for homes. Seven millions of people, soon to be ten millions, will have homes. What shall they be? Ignorant, breeding ignorance; families multiplying thus rapidly, and only multiplying in ignorance? We do not believe it, and our educational interests bear then directly on the homes; but if we are to have intelligent homes for the next generation of colored men, the children of this generation must be educated. The homes of the next twenty years in America, so far as the colored homes are concerned, depend upon the action of us who are on the stage to-day. The colored men of the South are to be made intelligent, and must be made Christian by the earnest efforts of the teachers and preachers already on the field and those who are to follow them, and for this reason we need that the churches should be intelligent. Ignorance is not the mother of our devotion, and if we are to have intelligent Christians there twenty years hence they must be started now.

This leads me to remark, in regard to the relation between our education and our religion, Christianity, that we say sometimes "*Education and Christianity.*" Nay, friends, it is not to see how far we can Christianize them in their ignorance, how much of piety we can develop, and leave them blind. That is not our problem at all. On the other hand, it is not our problem to see how much we can educate them and leave them vicious. It is not religion *and* education. It is a Christian education and an educated piety that we want. The sample of it is that seen all over the South now, the church dedicated to Almighty God, and the heralding of the redemption of Jesus Christ from the school-house for teaching the alphabet and the reading of the Bible. This is the sample, the church and the school-house combined. Thus we go on with this work on that one foundation, and here we have the leverage for all the future, the leverage for the next generation, the power of an intelligent piety, a Christian, moral education.

This leads to the answer to that other question. Why not let the State supply it? Because it cannot do it; it cannot combine those two factors as they must be combined. We welcome all the State can do, and ask that it may do more, but there is that needs to be done by the Church, and pioneers and heralds for the future must be trained in institutions named after the Lord Jesus, that lift high and hold steadily the cross of Jesus Christ. The State cannot give that. It can help, just as all our secular knowledge and all our secular business comes to help

on religion, but all that the State can do is only to open up this great avenue of Christian education.

Now, it seems to me that the most precious thing in all the South, as the most precious thing in all the North, is the youth and children. That is what makes these sections valuable. We talk about our inheritance as children of the Pilgrims, which is as it should be. Build there. The foundation is laid. Shape and determine the future. Those that are planting institutions of religion and charity are to become the debtors and creditors of coming generations. The people are talking very much nowadays of what they are to do for the soldiers. I have one proposition to make which has been alluded to on this platform many times. Our Secretary yesterday touched all our hearts as he spoke of that brave man who went to give an account to God for the reason that he came back not with the flag. Friends, politicians all over our land are seeing what they can do for the soldier, for the children of the heroes of our army. Now, what are we going to do for these colored men? Let us pension every one of them, and pay our debt, not in so many dollars, but in an educated posterity; the monument to the colored soldiers in the army, for the redemption of the Union, a generation of educated Christian children to go on to be the inheritors of that liberty that their fathers helped to win. This we can do, and we owe it to the colored heroes of our army that not one single descendant of them in the near future shall be ignorant of the alphabet or of the Lord Jesus Christ.

Our inheritance is of the future, but, friends, because we possess it we are not of necessity heirs apparent to all the future. We maintain the line of our royalty, not by blood, but by our fidelity. We can be faithful, we can maintain our loyalty for the generations to come thereby. There are many obstacles, yes, but there are many helps as well; and there is this thought to be considered, that that which is great enough to take generations to do is worth the doing; an enterprise that taxes generations in time, and millions of men and money, that is worth the attainment. He who is in that and puts his hand to that is in a successful enterprise; he does a work that sometime shall be finished. Thank God for that hope as we go forward!

Then the thought that I want to leave is, that we have this for our leverage for the future. And as Stewart says, "I love the growing better than the ripe," so while we have wronged the generation of colored men that has gone down to the grave, let us love the growing races, both the black and white, and plant the cross of Jesus and the school-house, united, and in and through them accomplish the work in the future.

CHURCH WORK.

REV. W. S. ALEXANDER, D. D.

The 1,500 Congregationalists of Louisiana have come into this fellowship, not through proselyting efforts, but from a desire for a more intelligent preaching of the Word and a purer living of the Word. They are indeed a "little flock" of God, but rich in faith and rejoicing in the earnest of greater and better things. The same tidings come to us from Alabama, Georgia, Tennessee and Texas. Gen. Fisk said to me, as I went South nine years ago: "You can't make a Congregationalist of the negro. You must either let him shout, or put him under the water." I once heard an old negro improvisatore sing this jingle:

"I'll tell you what I likes de best;
It am de shoutin' Methodist."

All credit to our Northern Methodist and Baptist brethren. They have done a

good work in the South. But I believe that there are to-day many thousands among the colored people who are willing to keep silence before the Lord in the church, and who, when they come into the Church on profession of their faith, will be satisfied with a "*dry dip*," such as the Israelites received when they "were all baptized unto Moses in the cloud and in the sea."

I believe that wherever the Congregational Church will plant its standard in the great cities and towns of the South, and do foundation work, building slowly and wisely, insisting rigidly and unyieldingly upon right living, as well as right believing, that men and women, in whose hearts God has implanted the desire for a higher life, will rally around that standard and that this leaven of good will spread into the surrounding mass.

Is the Congregational Church fitted, by its methods and resources, to respond to the call of the freedmen of the South?

Congregationalism holds the principle of local self-government, it recognizes the right of the people to choose their own pastors and to administer their own church affairs. Admitting the fact of ignorance and inexperience in the mass of the colored people, I would sooner commit the decision of church questions, reception and discipline of members, questions of church finance and statements of doctrine to a majority, than to a small board of officers, whether they be Presbyterian elders or Episcopal vestrymen. We trust the people, and believe that the enlightening power of the Gospel in the conscience and heart will enable them to honor the trust. It was my pleasure one year ago to speak on the subject of education in the court-house at Vicksburg, to 800 colored people, and some of the representative white people of the city.

One of the leading white preachers of Mississippi, whose name you would recognize should I speak it, called upon me at my hotel, and said: "If you desire to do the colored people of Vicksburg the greatest service come here and establish a Congregational church. You have the advantage of us. You can build from the bottom. We have to accept much that is wrong as a part of the inheritance of slavery. If you will come here I will secure you a lot on which to build the church." Just so fast as our schools send out their students into the cities and towns, the desire for a more enlightened system of religious teaching, and a higher type of Christian living is created, and that is our encouragement and our reliance.

When South Carolina was considering the matter of a new State coat of arms and receiving from artists competing designs, Jefferson Davis, (so the story goes), on a visit to Columbia, was invited to inspect the designs and assist in the selection. His attention was called to one having on the different quarters of the armorial shield the emblems of the plough, the sheaf of grain, the palmetto and a negro asleep on a cotton bale, and we presume the legend was, "Long live King Cotton." He was asked how he liked it. "Not at all," he replied. "Why not?" "Because I am afraid if the nigger should wake up it would be bad for South Carolina." Well, my friends, the negro is "waking up" all over the South, and is ready to receive the best in education and religion we can give him. No department of our work at the South is more urgent than that of church extension. "The fields are white already to harvest." Three thousand dollars a year in Louisiana for the building of chapels and parochial schools where the public school system is inadequate, the supplementing of the poor stipend of our self-denying ministers, would result in the speedy formation of a strong body of churches, which in five years would become self-supporting. Theological education should be lifted into greater prominence. A theological seminary, with an able corps of professors and an adequate library, should be

established in some central position, and young men of piety and ability should be sought out, encouraged and welcomed to its lecture-rooms, that reapers may be more speedily furnished to the waiting harvest. Let the Congregational Church enter the South with the confidence that is inspired by a divine voice. Let it build its temple not on the shifting sand, but on the solid rock. From the foundation to the topmost stone, let it represent the pure teachings of the Son of God, and over the portal let there be inscribed, in letters of living light, the legend attached to an ancient painting, in which Christ is the central figure, with the widow and orphan on the one side, and a kneeling slave, with the fetters falling from his limbs, on the other : "Christ the Consoler and Redeemer." Oh, for godly men, consecrated to the working of raising fallen humanity—some by their wealth, and others by personal service.

ON REPORT OF FINANCE COMMITTEE.

BY REV. CHARLES F. THWING.

I am asked, friends, to add a word to what has been said upon the question of money. I notice that the report and the general survey of the society close with the statement of seven needs of this Association. Diverse in their details, these needs are in their substance and foundation one. It is simply the great and constant need of money ; and the question that I wish to speak upon for just a moment is the question of the motives that lead us to large and to constant benevolence to this American Missionary Association.

The first thing to which I allude is that more is given to us than to any other people that the sun ever shone upon. The fact of our fine and complete equipment for Christian work constitutes a motive for large and constant benevolence. You take the map of this country and you lay down on top of it the map of Europe, excluding Russia, three times, and the wealth of this nation, only one hundred years old as a nation, exceeds the wealth of England. Since this very noon the wealth of this country has increased twice, no, thrice-fold the value of the money that this Association asks for for its entire twelve months. More is given to this American people, more of money, more of moral equipment, more of religious power and enthusiasm, than was ever before given to any people on God's earth. We are about to establish here a vast material civilization. We are to be the richest country that God ever pleased to plant on this globe. More, I say, is given to us. More, too, is given to us of the North than to any other section of this whole land. We know that the iron heel of war crushed down on the South, and crushed out her life. We also know to-day that in many parts of the South, ignorance, oppression, tyranny and misrule are rampant, and the question is whether we, with all our powers, with all our equipment, are willing to be moved by this very fact to put our powers, and our knowledge, and all our enthusiasm into this undertaking? The fact that more is given to us than to any other people simply requires us to do more than any other people. That is the question of to-day.

We have in Cambridge a museum in which are gathered the utensils of extinct races of this American continent. You can see them there arranged in horrid forms, dozens by dozens, shelves by shelves. You can also see old pots and kettles glued together and tied up in all conceivable forms. What for? Simply to model and reconstruct the ancient barbarism or civilization of this American land. Ah, would that we had money, not simply for the building of museums to hold the traces of extinct races and bring together these samples of pots and kettles, but that we had money to make the living brain of the living man strong; that we

had money to make the living heart of the living man tender; that we had money to make the living soul of the living man divine. That is what we pray for.

You know that once Oliver Cromwell was taken to the York Cathedral, and he saw there a dozen silver statues of the twelve apostles, and those who brought him there showed them to him with great pride. "Ah," said the old Protector, "melt them down and put them round doing good." Ah, take your silver which is given to you, take it, melt it and put it on its round to make the gain of the Christian realm. I therefore say as my first point, more is given to us than to any other people. More therefore is required of us, and this constitutes a motive for our Christian benevolence to this body.

But further, friends, the fact also of the character of this Association constitutes a motive. Its character was formed long before I was born; when it built the first schools for teaching the freed slaves, I was just learning my A, B, C. We all know its history, its economy, its efficiency. Now, this fact of the character of this body shows us if we give to it money, it will Christianize and civilize all of these degraded races. Give it money, and it will do anything for making men Christians. You recall that in "Dombey and Son," in the interview between little Paul and his father one night as Mr. Dombey and Paul sat together before the fire, Paul looks up and says, "Papa, what is money?" and the rich old banker says, "Paul, Paul, money, Ah, money is, money is sovereigns and guineas, and shillings and pence." "Oh, yes, I know, Papa, that, but what is money after all? What will money do?" "Oh," said Mr. Dombey, "money, Paul, will do anything—almost." "Yes," said Paul, "But if money will do anything, why doesn't it give me back my health? Why didn't it save my mamma?" Yes, money will do anything—almost. But how large is the "almost!" But you give to this society money, and along the line of Christian manhood it will do anything. It will do anything toward lifting up Christian manhood, and crowning it with the diadem of Christ himself.

You recall that once Thomas Aquinas came to the Pope, and he chanced to find the Pope with a great treasure before him, and the Pope said: "Father Thomas, you see the Church no longer can say, 'Silver and gold have I none.'" "Ah, yes," said Father Thomas, "it cannot say either, 'Rise up and walk.'" No, but give to this Association silver and gold, and it will say to men, "Rise up and walk." It will say to the poor degraded negro away down in the mire of sensuality and sin: "Rise up, be a man. Walk forth as a Christian man." Give this secretary the dollar, and he will show you Christian manhood. Give him the dollar, and he will show you sublime consecrated Christian character.

Bear with me, friends, I want just to allude to one more point, and that is that a third motive that should lead us to large work in this society is the fact that our property, be it small or great, is not our own; it is the property of God. Of it we are not the owners, we are simply the trustees, we are debtors to the barbarian, we hold our property as a trust, and we must never as Christians convert to our own uses or affairs that of which we are simply the trustees. It is not your own; it is God's. It is God's just as truly as you yourself belong to God. I would we had men of the type of Deacon Safford and Deacon Charles Stoddard, men who, after gaining enough property, at once put aside all their gains to the cause of God. But there is even perhaps a higher type. It is the type of one whose name I will not mention, but who is known to many to whom I speak. This man to-day in mature life says that he was converted in middle life, and the struggle of his conversion lay over the question of his money. The devil came to him and said, "You have great business talents. Use them. Make money. Keep it yourself. You know you have made it. You have a right to it." Christ came to him, and said,

"Yes, make money, make it, but make it for me," and Christ won. Christ conquered twenty years ago. He said to one who is now his pastor "I would like to retire. I have money enough, but I feel God has given me powers in business, and that I ought to use them for him," and he has gone on all these years making these vast amounts, giving them forth to the cause of God on this earth, giving them forth because they were God's. Once in what he thought might possibly be his last sickness, he called his pastor to his bedside, and sent for an old small leather trunk, and he opened it, and there year by year for many years were arranged the receipts for the gifts that he had made to these causes. I cannot tell you how much they were, but he had kept his accounts with God; his money was God's money, and there in black and white lay the account of his stewardship. Would we had more men of this type. Thank God, they are coming. In a sermon by the pastor of this church in which we gather, I read some years ago that John Norris, of Salem, made a will in which he gave a legacy of thirty thousand dollars to the cause of Foreign Missions, and an effort was made to put aside the will on the ground of unsound mind. One of the chief reasons urged for the purpose of breaking the will and setting it aside was the fact that he had left thirty thousand dollars for so unreasonable a cause as that of Foreign Missions. Look to-day at the Otis legacy, amazing! Look at the Swett bequest, amazing! We are coming; yes, Father Woodworth, we are coming six hundred thousand more.

I remember seeing a little while ago up in Williamstown, in the College chapel, two memorial windows. In one there appears a young man, and near him is a woman who, with upraised arm and uplifted finger, points him to the distant skies of the future. The skies are dark with clouds. She points him to a life of eminent public service, but whose close is dark and tempestuous. It is a memorial to the scholar, to the statesman, to the Christian, James Abraham Garfield. By its side there appears a window in which is pictured a holy man whose fingers linger lovingly on the strings of a harp, and whose face is upturned toward the sky, from whence he seems to draw down inspiration. It is a memorial to the Christian teacher and friend of Foreign Missions, Albert Hopkins. Fitting memorial pictures for young college men to see every morning of their college lives; but a more fitting window to erect in this church, to erect in your home, to erect in your store, would be this, a picture in which appear the rich man giving his large treasure, the man who earns a dollar a day giving his dime, the little boy and girl with their pennies, each offering them to the Christian missionary, asking him to take them and use them for God and for his cause. Our money, my friends, is not mine, is not yours it is God's. You read on the coin, "In God we trust." Ah, what do you think God would put upon that coin? Would he not put this: "I, God, trust thee?" "I trust thee with this treasure. Use it for me." An old composer always put near the beginning of his work, in Latin, these words: "In the name of God;" "To the glory of God." Oh, that we might put upon our dollar, "To God, and to God alone!"

These are some of the motives that urge us to large endeavor—more given to us than to any other people; the character of this Association; the fact that we are stewards, and that our money is God's money. All these motives should urge us, inspire us and arouse us to increased and redoubled benevolence to this glorious cause. Thus may God help us ever to work.

EVERY MINISTER A MISSIONARY.

BY REV. EDWARD N. PACKARD.

Now, as the hours in which we have assembled in this venerable church are at their end, there are one or two practical questions that come before us which grow

naturally out of the report that has been submitted by Mr. Fairbanks. The question of money is after all the vital question that these brethren of the Executive Committee and these secretaries and teachers and missionaries are bound to consider, and as we go home, with what resolves, hopes and expectations do we go? With what inspirations do we go away from these delightful and stirring meetings here?

I will limit what I have to say to one single point. It will depend upon the ministers of our denomination whether we shall reach this one thousand dollars a day or even the half million which we shall need not very far distant—on their zeal and their fidelity, their consecration and their courage, and I wish to take upon myself my portion of the responsibility that rests upon us as ministers of the Gospel of Christ. It lies in our power to smite the rock out of which the streams will flow generously and continuously; it lies in our power to draw out, and to nourish and train and utilize, the forces that lie locked up in the hearts of the churches of the living God, and to make those forces regenerate the world. It is a glorious and awful responsibility, but we are obliged to meet it.

The ministry could best meet this responsibility by making their motto "Every minister a missionary," and thus they would solve the problem. Every church would then have a missionary pastor, and the church work would be shaped with reference to the missionary idea. The difference between the ministers at home and those in foreign fields should only be a difference of locality, not of spirit and purpose in life. Every minister should in the very centre of his soul hold himself to be a missionary of Jesus Christ, loyal to him, and willing to go anywhere that his providence may send. A lady who once worshiped in one of the pews of this church, who gave large gifts to Andover Seminary in its early history, used to say that gifts to the Andover Seminary were the same thing as gifts to the missionary. Her idea was that God in his wonderful providence would now and then call out from among the students prophets that should go forth to the foreign mission work, while every minister should be a missionary in his heart. Take away the inevitable differences that must arise between work in this Christian land and work in Africa or India, and the hearts of men are the same and the work is the same; the themes the same, the redemption of a lost world through the wondrous atonement, through the blood of our ascended Saviour; the necessity of regeneration by the work of the Holy Spirit upon the heart; the necessity of repentance and faith in the Lord Jesus Christ, and of works of charity and love that must grow out of such acceptance of Jesus Christ as a Saviour. Putting these themes where the Bible puts them, and where all the most effective workers in all these past eighteen centuries put them, we shall become essentially missionary ministers, and the type of conversion under our preaching, by God's blessing, will be a missionary conversion.

An old woman at a China missionary station accepted the Gospel, but hesitated to come forward for baptism, and on being questioned about the matter said, "You know the Lord Jesus tells us to go into all the world and preach the Gospel to every creature, and I am nothing but an old woman. I can talk to my husband and daughters and son, and neighbors now and then, but I can't go into all the world, and how can I come forward then and be baptized?" Such a consecration as this is possible under the earnest presentation of the missionary Gospel of Jesus Christ. It becomes a power. The "Go ye into all the world" becomes an impulse in every effort, and will determine very largely the style of our parochial work.

John Wesley said in one of his sermons that the natural effect of accepting the Gospel was to produce temporal prosperity, but that temporal prosperity

tended to weaken the power of the Gospel over men's hearts and consciences, so apparently the more successful the Gospel was, the more the tendency of it was to destroy itself. What was the solution of this difficulty? It was to give continually in proportion to our prosperity. Then the more faithful we were in the discharge of our worldly stewardship, the more faithful and generous we could be in our gifts toward the extension of the Gospel of Jesus Christ. Now we are inheritors of a Christian civilization, of a high culture, and we are in danger of lapsing into a dilettante style of work, and losing a real strong grip upon the forces of evil in this world. When, through the great wealth and prosperity of the churches in this favored land, they were in danger of self-destruction, God opened the doors of the heathen world before the churches of America, and there came a call as if from the ascended Christ himself down to these churches, to go out and possess these nations in his name, and when the churches needed another lesson, God took that whole race in bondage and brought them up out of the house of bondage, and said to us: "Here are your brothers and sisters; take them, feed and clothe them; evangelize them, and bring them out into the Christian civilization you have enjoyed."

On account of these providences the Christian life cannot be what it used to be. And the Christian ministry can never be again what it was before these great movements of the kingdom of God were inaugurated. We cannot be true and loyal ministers of Jesus Christ if we look at the work of these organized societies as merely an incidental feature, an interruption possibly of our ordinary work, as something that we can get along with by now and then giving it a little attention. No, it must be a constant part of our work as stewards of Jesus Christ, standing in pulpits looking out over all the world with an eye trained by the spirit of God, to bring to our people the results of the great work, world-wide. We are to make them intelligent upon all that is going on in the kingdom of God. We are to encourage our churches to know the missionary service, and encourage large and steady contributions with a gladness and courage that springs from a heart that is wholly given to Christ in all things. If the pulpit has lost its power, as some say it has, it is the fault of the pulpit. What more do we need as ministers of Christ to gain anything we have lost than this commanding type of personal consecration in a living generation. Oh, I assure you that men who are seen clearly to have an eye single to the glory of God, men who give themselves to that service heartily, who give of their substance in the same proportion which they enjoin upon their people, who bear the burden that their people are called upon to bear, men who devise means by which their charities shall be going out to bless all the world, such men, I say, will have their power. God will see that they do not lose it, and their proportions will seem more majestic the further we go away from them, and we shall glorify God in such servants, and out of their churches there will spring in a long line ministers, missionaries, teachers and Bible readers, and large gifts for his treasury.

This work is suspended in the air on the prayers of the people of God. Never before was such a work undertaken in the world as is now undertaken by these benevolent societies, each year planning for operations that rest wholly on the continued gifts of the people of God, and these gifts springing out of a consecrated spirit. We are not nurses, we are like parents that have had a child placed in their arms by the God that loves and honors them, and we have got to take that child, clothe and feed it, and we cannot leave it after a week's care. It has got to be cared for month in and month out until it can take care of itself, and if any one of the associations that have their just claim on our attention and spirit, has a claim, which is peculiar and large upon our affections and our sympathies and our interests,

it is this Association. We do not owe a debt to the Irishman or the German who comes over to these shores, except the general debt of love, but we owe a debt to these whom we have oppressed. This Association in its early days was compelled, like Simon of Cyrene, to bear the cross, the cross on which human rights were crucified in this guilty country, and now it has come to a place of honor, and it rests with us as pastors to say whether it shall go into a larger service; and if we make this our motto, "Every minister a missionary," all these questions will settle themselves.

CLOSING WORDS.

REV. E. S. ATWOOD, D. D.

I am glad that it is this American Missionary Association that just at this juncture has held its annual meeting amongst us with so much fervor and power, for although a great many departments have been opened before us in which this Association has done marvelous work, there is another department that has hardly been alluded to. I mean the work which this Association is doing to tone up the conscience of the nation and Christianize the Christians of the nation. This Association stands, in its corporate capacity, as no other association stands, distinctively for righteousness in our national life. We have enough, as we have been told, of men who are greedy for power, who make their way to places of official trust and dignity over wronged men and women, and this Association says out of its history, and out of its prophecy as well, that the nation and individuals must remember that he who goes astray from the paths of righteousness "living shall forfeit fair renown, and doubly dying shall go down to the vile dust from which he sprung, unknown, unhonored and unsung." It has told us, too, what our nationality is, the nationality of patriotism and hope in the future, what are the factors of it, by what methods alone our highest ideals can be reached. It has told us that these conglomerated and yet not united races on our continent are factors, and only in their fusion into perfect unity can our highest hopes be realized. They have met the spirit of the old story told us of the city of Corinth, which, under the fervid heat of a great conflagration, melted at once its statues and shrines, which poured along the street a molten current of gold and silver and iron that commingled shaped the Corinthian brass that was more precious than gold and tougher than iron, the most marvelous metal the world ever saw. And this Association has been teaching this nation that in the fusing of these various races into one grand new race, we might call it certainly one grand new nationality, in that way alone are we to prosper in the future, so that the time to come shall far exceed in its achievements the days that are past. This Association has told us already, and is telling us more and more, where our real hope lies in the face of what are considered our greatest dangers. We have listened over and over again to the statement that this negro question is the great threatening question that puzzles statesmen, for which philosophers have no wisdom, to which history contributes nothing out of its experience, and this Association has put us in such an attitude toward it that those who are wise and have eyes can see and know the way to deliverance.

I recall a morning some years ago, when I lay in a little vessel off the coast of Africa, which we were approaching under the guidance of a captain who for the first time had entered those seas, and I remember how much of disturbance and of fear there was on board as the night wore away, and now and then through the clear starlight we caught a view of the dim outlines of this great looming bulk of the unknown continent that lay under our lee. But by-and-by the twilight began to shimmer faintly, and with the twilight came first the song of the birds

from the shore, and on the morning breeze there was wafted the fragrance of spices and blossoms, and the sun got higher and higher, until the portals of day opened, and the land lay before us, no longer a menace and terror, but with headland after headland green with beauty, and bay after bay mirroring in its blueness the azure of the sky above, and on an unruffled sea, with breezes that seemed to blow softly out of heaven, we made our way in through the historic straits to the port to which we were bound. We have been confronting this African problem year after year ; it has been forever a menace and a terror, but this Association has let light in upon the problem. We have been through the days of twilight when we made no headway, and find the sun is up, and that we have promise of deliverance and of safety. We have got into daylight now. This is the work of this Association, and to those who believe in God and those that are true to the duty which righteousness lays upon them, and who have seen what education and religion have already wrought, this African darkness is no longer a menace and a terror, but it is a new continent, and we are to be the possessors of it, and God helping us, and using the means which God has given us, we are to sail in to its hopeless harbors, and that which was a drag-weight and burden is to be the great feature of our fidelity and prosperity.

We thank you, Mr. President and brethren of the Association, that you have quickened our hopes in that direction, that you have strengthened our faith, and that we shall go forward in our work in life, and especially in our benevolent work, with larger prospects, with more assured confidence, and with a diviner trust in the Divine Lord of all. And so on behalf of my brethren and of the Committee, and of these good people of the churches, we reluctantly wish you good-bye.

ECHOES.

—Referring to some embarrassment experienced by the Committee in securing a place for the Annual Meeting, the Secretary said : “ We finally came to Salem, and found on a public building the encouraging inscription, ‘ Where virtue reigns the unfortunate find relief,’ and that is why we are here.”

—Dr. Withrow said : Whatever claim Foreign Missions may have on me, whatever claim Home Missions may have on me, no man can have such a claim on me as the man I have abused.

RECEIPTS FOR OCTOBER, 1884.

MAINE, \$310.30.		NEW HAMPSHIRE, \$225.52.	
Bangor. First Cong. Ch.	\$23 55	Alton. Cong. Ch. and Soc.	\$4 00
Belfast. First Cong. Ch. and Soc.	12 00	Brentwood. Cong. Ch. and Soc.	5 00
Brewer. First Cong. Sab. Sch.	15 00	Campton. Cong. Ch.	14 00
Falmouth. First Cong. Ch. and Soc.	19 64	Claremont. Cong. Ch. and Soc.	24 65
Freeport. Cong. Ch.	19 50	Colebrook. “ E. and C.”	2 00
Fryeburg. Cong. Ch.	8 00	Hanover. Cong. Ch. Dartmouth College	30 00
Gorham. First Cong. Ch.	47 92	Keene. First Cong. Sab. Sch.	26 91
Lewiston. Pine St. Cong. Ch.	40 83	Monroe Cong. Ch.	5 00
Limington. “ A. B.”	2 00	Nashua. Pilgrim Ch. and Soc.	63 86
Waterville. Cong. Ch. and Soc.	30 00	New Market. Cong. Ch. and Soc.	5 50
“ A Friend ”	3 00	Rindge. Cong. Ch. and Soc.	8 60
By Mrs. J. P. Hubbard, for Mission-		Rochester. First Cong. Ch.	34 00
aries, Wilmington, N. C., Ladies of		Wilton. Rev. A. E. Tracy, Bbl. of C. and	
Maine.	88 86	Papers, 2 for Freight, for Macon, Ga..	2 00

VERMONT, \$633.57.

Brattleborough. Center Ch	\$92 00
Brownington and Barton Landing. Cong. Ch. and Soc.	10 00
Burlington. Third Cong. Ch.	76 31
East Berkshire. Cong. Ch.	13 00
Hartford. Second Cong. Ch.	100 00
Holland. Cong. Ch.	5 00
Manchester. Ellen Hawley	10 00
Milton. Cong. Ch. and Soc.	16 74
Montgomery Center. Cong. Ch.	10 00
Newport. Cong. Ch. and Soc., 12; Dea. Willis Richmond, 10.	22 00
Saxton's River. Cong. Ch.	5 00
Saint Johnsbury. North Cong. Ch.	221 50
By Mrs. Henry Fairbanks, for <i>Missionary, McIntosh, Ga.</i> : Berlin, Ch. and Soc., 13; Bradford, Mrs. Redington, 5; East Brookfield, Ladies, 4.40; Jamaica, Ladies, 3.80; Lunenburg, 3.25; Grand Rapids, Mich.; Mrs. S. H. Adams, 1.	32 45
By H. H. Thompson, Co. Treas.: West Brattleboro, Cong. Ch., 12.57; Windham Cong. Ch., 2.	14 57
	\$638 57

LEGACY.

Wilmington. Estate of Mary Ray, by J. Haynes.	5 00
	\$633 57

MASSACHUSETTS, \$3,927.36.

Adams. "Memorial Band," by Mrs. H. E. Smith	5 00
Amherst. "C."	20 00
Audover. Francis H. Johnson, 100; South Ch. Sab. Sch., 25.64.	125 64
Arlington. Orthodox Cong. Ch. and Soc.	20 00
Attleborough. Second Cong. Ch. and Soc.	80 92
Belchertown. Miss Juliette E. Walker.	2 00
Boylston Center. Ladies' Soc. of Cong. Ch., Box of C., Val. 75, for Marietta, Ga.	
Bridgewater. Central Sq. Cong. Ch. and Soc.	49 00
Cambridge. North Ave. Cong. Ch. and Soc., for <i>Mountain White Work</i>	13 54
Cambridgeport. Pilgrim Ch. and Soc. (ad'l)	23 79
Charlestown. Winthrop Ch. and Soc.	128 21
Deerfield. Orthodox Cong. Ch.	17 13
Dorchester. Pilgrim Cong. Ch. and Soc.	20 00
Duxbury. Mrs. Angelina P. Holmes, for <i>Woman's Bureau</i>	2 00
Enfield. Cong. Ch. and Soc.	30 00
Essex. Cong. Ch. and Soc., for <i>Chattanooga, Tenn.</i> , and to const. Miss MARTHA WILKINSON and J. G. LATTA L. M.	75 00
Everett. Cong. Ch. and Soc.	4 25
Fitchburg. Cal. Ch. and Soc., 102.80; Rollstone Ch. and Soc., 27.45.	130 25
Gardner. Woman's Missionary Soc., for <i>Indian M</i>	50 00
Gardner. First Cong. Ch., 40; J. B. Drury, 30, to const. MRS. MARY K. WOODBURY L. M.	70 00
Georgetown. Mrs. Sarah Braman	400 00
Grandy. "A Friend"	20 00
Harvard. Cong. Ch. and Soc.	18 25
Haverhill. Mrs. Mary B. Jones	10 00
Lakeville and Taunton Precinct Sab. Sch.	8 78
Lexington. Hancock Ch. and Soc.	13 30
Lynnfield Center. Cong. Ch.	10 00
Malden. First Cong. Ch. and Soc.	61 44
Manchester. O. C. Ch. and Soc.	39 00
Mansfield. P. M. Edwards	1 50
Medfield. Second Cong. Ch. and Soc.	116 25
Merrimac. John K. Sargent	2 00
Middleborough. First Cong. Ch. and Soc.	18 35

Millbury. Second Cong. Ch. and Soc., to const. HENRY W. SWEETSER and Mrs. MARY LEARY L. Ms.	\$82 90
Monument Beach. "W. R. V."	25 00
Northampton. Edwards' Ch. Benev. Soc. (5 of which for <i>Chinese M.</i>)	84 56
Northampton. The Misses Tyler, 20; Miss F. Williams, 5; Rev. S. R. Butler, 10.	35 00
Newton. Bbl. of C.; Ellen D. Jackson, 1.25 for <i>Freight, for Macon, Ga.</i>	1 25
Newton Center. First Cong. Ch. and Soc.	58 10
Newton Highlands. Cong. Ch. and Soc.	7 83
North Brookfield. First Cong. Sab. Sch., for <i>Student Aid, Fisk U</i>	35 00
North Dighton. Mrs. Ellen F. Greene, for <i>Woman's Bureau</i>	20 00
Northfield. Trin. Cong. Ch. and Soc.	5 20
North Hadley. Cong. Ch. and Soc.	5 80
North Leominster. Mrs. S. F. Houghton	5 00
Norton. Trinity Cong. Ch. and Soc., to const. JAMES HERBERT LANE L. M.	40 00
Orange. Bertie E. Willey, Bdl. of Papers, etc.	
Oxford. Ladies' Miss'y Soc. of Cong. Ch., Bbl. of C., 2 for <i>Freight, for Wilmington, N. C</i>	2 00
Phillipston. Ladies' Benev. Soc., Bdl. of C., Val. 8.50.	
Reading. Eliza A. White, Bbl. of C., for <i>Macon, Ga.</i>	
Royalston. Mrs. Harriet Estabrook, Bbl. of C., for <i>Macon, Ga.</i>	
"Salem Meeting." "A Friend" (5 of which for <i>Indian M</i>)	10 00
Saxonville. Edwards Cong. Ch. and Soc.	24 21
Scituate. Centre Cong. Sab. Sch.	7 30
Scotland. Cong. Ch. and Soc.	4 00
Somerville. Ladies H. M. Soc. of Prospect Hill Ch.	10 00
Southampton. Cong. Ch. and Soc.	50 00
South Amherst. Cong. Ch. and Soc.	5 66
South Byfield. Mrs. J. B. Root	20 00
South Framingham. South Cong. Ch. and Soc.	65 50
South Hadley. Teachers and Pupils of Mount Holyoke Sem., 100; First Cong. Ch. and Soc., 51.	151 00
South Sudbury. Box of C., Val. 8.68, for <i>Wilmington, N. C</i>	
South Sudbury. By Emily C. Richardson, for <i>Freight</i>	75
Townsend. "A Friend"	5 00
Uxbridge. Evan. Cong. Ch. and Soc.	30 00
Westborough. Mrs. L. F. Warren, 5; J. M. March, 5	10 00
West Granville. Cong. Sab. Sch.	5 00
Westhampton. Cong. Ch.	36 37
West Medway. Christian Ass'n, by Dorcas Soc.	12 50
West Newbury. First Parish Sab. Sch.	8 00
West Roxbury. South Evan. Cong. Ch. and Soc.	37 94
West Springfield. Ladies Benev. Soc. of Park St. Ch., for <i>Missionary, Pleasant Hill, Tenn.</i>	100 00
Winchendon. First Cong. Sab. Sch.	33 91
Worcester. "Plymouth Ch. W." 500; Mrs. Abby B. Smith, 50; Central Ch. and Soc., 98.29; Old South Ch. and Soc., 38.02; Mrs. E. A. H. Grosvenor, 20; "A. L. M. in Cong. Ch." 2.	708 31
Worcester. Plymouth Cong. Ch., for <i>Williamsburg, Ky</i>	200 00
— "A Friend"	300 00
By Charles Marsh, Treas. Hampden Benev. Ass'n: Springfield, First, 21.45; South, 35.82; Palmer, Second, 30; Agawam, 12.62.	119 69

RHODE ISLAND, \$32.05.

Peace Dale. Cong. Ch.	8 65
Slatersville. Cong. Ch.	23 40

CONNECTICUT, \$1,111.78.	
Berlin. Second Cong. Ch.	\$11 94
Chaplin. Cong. Ch. and Soc.	25 00
Che-hire. "A Friend"	25 00
Eastford. Cong. Ch.	11 21
Ellington. "A Friend," to const.	
CHAUNCEY HIBBARD L. M.	30 00
Franklin. Cong. Ch.	8 00
Goshen. Mrs. Moses Lyman	5 00
Guilford. First Cong. Ch., to const.	
HENRY FOWLER L. M.	30 00
Griswold. Cong. Ch.	35 50
Hanover. Cong. Ch.	7 75
Hebron. Jasper Porter and M. C. Porter	
Higginum. Mrs. Susan Gladwin	5 00
Kennington. Miss E. Cowies	2 03
Lakeville. Mrs. M. H. Williams	10 00
Mansfield. Second Cong. Ch.	3 99
Marlborough. Rev. Geo. L. Edwards ..	5 00
Milton. Cong. Ch.	5 12
New Britain. "First Ch. of Christ" (of	
which Mrs. Norman Hart, 25; Mrs	
Ellen H. Wells, 10; Miss Cordella	
Stanley, 2; Miss Julia Kelsey, 2)	100 78
New London. Mary A. R. Rogers, Box	
Papers and Sew. Sch. Material, 2.25	
for Freight, for Macon, Ga.	2 25
North Haven. Cong. Ch. Sab. Sch., to	
const. DAVID A. PATTON, SERENO B.	
TODD, and Miss EDITH C. VIBBERTS,	
L. Ma.	101 25
Norwich. Henry Bill Pub. Co., Pkg.	
Books, for Macon, Ga.	
Norwich Town. E. R. Le Pierre	1 00
Plainville. Cong. Sab. Sch.	20 00
Plymouth. "A Friend."	300 00
Poquonock. Cong. Ch.	6 25
Roxbury. Hervey M. Booth, 10; Mrs.	
D. H. Beardsley, 2.50	12 50
Somers. C. B. Pease, for Beach Inst.,	
and to const. Mrs. C. B. PEASE L. M.	30 00
Somerville. Cong. Ch.	24 00
South Britain. Cong. Ch.	10 00
Thomaston. Cong. Ch.	34 00
Torrington. Third Cong. Ch. and Soc.	26 09
Vernon Center. Cong. Ch.	35 81
Wallington. Cong. Ch.	35 45
Washington. Henry S. Nettleton	5 00
West Torrington. Cong. Ch.	5 00
Windsor Locks. Mrs. L. P. Dexter	100 00
Winsted. James J. Preston	2 00
	\$1,086 78

LEGACY.

Brooklyn. Estate of Mrs. Mary J. Crosby,	
by, by Henry T. Crosby	25 00
	\$1,111 78

NEW YORK, \$258.50.

Amsterdam. Chandler Bartlett	5 00
Brentwood. E. F. Richardson, Box of	
C., for Macon, Ga.	
Canandaigua. Mrs. Caroline B. Cook ..	2 00
Candor. Cong. Ch. and Sab. Sch.	10 00
Chateaugay. Rev. C. C. Torrey	16 00
East Wilson. Rev. H. Halsey, 30; C. M.	
Clark, 3	33 00
Fairport. Cong. Sab. Sch.	20 00
Fulton. "A Friend," to const. WILLIAM	
Cook L. M.	30 00
Fulton. Mrs. M. M. Wilcox	1 00
Livonia. Young Ladies Miss'y Soc., for	
Storrs Sch., Atlanta, Ga.	16 00
Locust Valley. Mrs. S. Palmer	6 00
Mexico. S. Smith	5 00
New York. AUGUSTUS GAYLORD, to const.	
himself L. M.	30 00
New York. Pilgrim Sab. Sch., for Stu-	
dent Aid, Talladega C.	25 00
Orient. H. M. Higgins	50
Ovid. Mrs. S. K. Dunlap	1 00
Pekin. Miss Olive Root, 4; L. Coleman,	
1.	5 00

Pompey. Mrs. Lucy Child.	\$5 00
Poughkeepsie. Mrs. S. M. GILBERT, to	
const. herself L. M.	30 00
West Camden. E. W. Curtis, 1; Nancy	
Curtis, 50c.	1 50
West Durham. "A Friend"	4 50
Woodhaven. Missionary Soc. of Cong.	
Ch.	7 00
Yaphank. Mrs. Hannah M. Overton ..	5 00

NEW JERSEY, \$210.80.

Chester. Cong. Ch., 15.21, and Sab. Ch.,	
7.43.	22 84
East Orange. Rev. F. B. Pullan, Box of	
papers, for Macon, Ga.	
Hightbridge. Prof. S. H. Dean, 25 for	
Bookcase; Prof. S. H. Dean and Rev.	
A. Dean, large number of Geological	
Specimens, for Tillston C. & N. Inst.	25 00
Orange. Trin. Cong. Ch.	153 16
Paterson. P. Van Houten	5 00
Perth Amboy. Rev. Peter Kimball	5 00

PENNSYLVANIA, \$10.00

Cambridgeboro. Ladies' Miss'y Soc. of	
Cong. Ch.	10 00

OHIO, \$78.54.

Claridon. First Cong. Ch., 16.72; and	
Sab. Sch., 9; D. B. Ladd, 3	28 72
Columbus. East Wood Cong. Ch.	4 80
Defiance. "A Friend"	10 00
Pittsfield. First Cong. Ch.	3 77
Rootstown. Cong. Ch.	21 00
South Toledo. John H. North	5 00
Venice. Mustcash Sab. Sch.	1 00
Wakeman. Second Cong. Ch.	3 25
Youngstown. "E. R."	1 00

INDIANA, \$1.00.

Sparta. John Hawkswell	1 00
------------------------------	------

ILLINOIS, \$458.05.

Ashkum. Woman's Miss'y Soc., for	
Missionary	2 55
Chicago. Young Peoples' Miss'y Soc. of	
Tab. Cong. Ch.	6 00
Chicago. Ladies' Soc. of First Cong.	
Ch., for Missionary, Macon, Ga.	259 25
Chicago. Mrs. C. E. Stanley, 10, for Li-	
brary; Miss Annie Stanley, 5, for	
Workshop; "Friends," Box Books	
and Papers, for Macon, Ga.	15 00
Chicago. Ladies' Miss'y Soc. of New	
Eng. Cong. Ch., for Missionary, Mo-	
bile, Ala.	20 31
Chicago. Woman's Miss'y Soc. of Fifth	
Presb. Ch., 10; Mrs. Evans, 5, for Stu-	
dent Aid, Storrs Sch., Atlanta, Ga.	15 00
Chillicothe. R. W. Gilliam, for Freight,	
for Macon, Ga.	3 00
Danville. Mrs. V. Leseure and H. W.	
Beckwith	2 00
Elgin. Woman's Miss'y Soc.	23 06
Hinsdale. L. P. Haskell	15 00
Homer. Cong. Ch.	2 00
Jack-oville. Cong. Ch.	59 21
Lockport. Ladies of Cong. Ch., for	
Missionary, Austin, Texas	1 67
Oak Park. Ladies of Cong. Ch., for	
Missionary, Austin, Texas	10 00
Paxton. Cong. Ch. and Soc.	20 00
Yorkville. Mrs. H. S. Colton, 4; Mrs. S.	
J. Wheeler, 1.	5 00

MICHIGAN, \$240.00.

Birmingham. "A Friend"	1 00
Covert. Cong. Ch., 14.81, and Sab. Sch.,	
2.29	18 10
Detroit. Second Cong. Ch., 102.35; Fort	
Wayne Cong. Ch., 5.	107 35
Grand Blanc. Cong. Ch.	8 00
Grand Rapids. First Cong. Sab. Sch.,	
for Rev. J. H. H. Sengstacke	20 00
Jackson. First Cong. Ch. (ad'l)	10 00
Northport. Cong. Ch.	3 30

Quincy. Rev. Saml. F. Porter and Wife. \$50 00
S. Chair. Cong. Ch. 20 00
Vicksburg. Cong. Sab. Sch. 2 25

IOWA, \$197.86.

Alden. Mrs. E. Rogers. 2 00
Danville. L. W. Mix. 5 00
Davenport. Rev. J. A. Reed, 15; Rev. M. L. Williston, 5. 20 00
Denmark. Ladies of Cong. Ch., for Missionary, New Orleans, La. 12 00
Durant. "Friends" 8 00
Cherokee Cong. Ch. 12 00
Cresco. Cong. Ch. 10 00
Genoa Bluffs. Cong. Ch. 11 50
Grinnell. Cong. Ch. (ad'l). 96
Hampton. Cong. Ch. 6 41
Highland. Cong. Ch. 4 25
Magnolia. Cong. Ch., 14.31, and Sab. Sch., 5. 19 31
McGregor. Woman's Miss'y Soc., bal. to const. Mrs. Henry Horne L. M. 8 80
Monticello. Cong. Ch. 16 26
Otho. Cong. Ch. 9 13
Ottumwa. First Cong. Ch. 15 00
Red Oak. Cong. Ch. 18 48
Seneca. Mrs. Sarah A. Littlefield. 10 00
Toledo. Cong. Ch. 8 78

WISCONSIN, \$138.58.

Beloit. Second Cong. Sab. Sch., for Macon, Ga. 12 00
British Hollow. Mrs. E. L. Davis, for Missionary, Austin, Texas. 1 00
Cumberland. W. B. Hopkins, M. D. 10 00
De Pere. Cong. Ch. 12 80
Green Bay. First Presb. Ch. 10 20
Green Bay. Mrs. J. W. Woodruff, for Freight, for Macon, Ga. 5 00
Madison. First Cong. Sab. Sch., 25; First Cong. Ch., 2 Boxes Books and C., for Macon, Ga. 25 00
Milwaukee. Ladies H. M. Soc. of Grand Av. Cong. Ch., for Missionary, Austin, Texas. 25 00
Peshtigo. Cong. Ch. 2 35
Ripon. Benevolent Fair Association. 16 00
Sheboygan. Mrs. Geo. C. Cole. 2 Boxes Books and C., for Macon, Ga. 6 00
Viroqua. Cong. Ch. 10 98
Watertown. Cong. Ch. 10 98
Whitewater. Mrs. M. V. Blakeslee, for Freight, for Macon, Ga. 2 25

MINNESOTA, \$121.85.

Cottage Grove. Woman's Miss'y Soc. 15 25
Glyndon. Union Ch. 6 83
Hastings. D. B. Tru x. 5 00
Minneapolis. Plymouth Ch., 30.48; Ladies of Plymouth Ch., 18.50; First Cong. Ch., 0.71. 59 69
Ortonville. First Cong. Ch. 1 75
Owatonna. Miss'y Soc of Cong. Ch. 11 33
St. Paul. Ladies Miss'y Soc. of Cong. Ch. (6 of which for Indian M.) 12 00
St. Paul. E. Lytle, Clock, for Workshop, Macon, Ga. 10 00
Zumbrota. "A Friend" 10 00

KANSAS, \$37.60.

Burlington. Cong. Ch. 15 00

Great Bend. Cong. Ch. 5 00
Manhattan. "A Friend" 5 00
Topeka. Tuition 12 60

MISSOURI, \$8.70.

Meadville. Cong. Ch. 8 70

NEBRASKA, \$3.50.

Grafton. "Useful Band." Cong. S. S. 2 50
Mrs. Amy Downes. 1 00

DAKOTA, \$3.00.

Bon Homme. Cong. Ch. 2 00
Henry. Cong. Ch. 1 00

CALIFORNIA, \$10.00.

Los Angeles. Mrs. Milo Whiting. 5 00
Rutherford. R. McComb. 5 00

KENTUCKY, \$61.00.

Lexington. Tuition 64 00

TENNESSEE, \$676.80.

Jellico. Tuition 13 75
Knoxville. Cong. Ch. 12 00
Nashville. Fisk U. Tuition 651 05

NORTH CAROLINA, \$21.23.

Dudley. Cong. Ch. 1 00
McLeansville. Cong. Ch. 12 23
Wilmington. Cong. Ch. 8 00

SOUTH CAROLINA, \$15.00.

Charleston. Cong. Ch. 15 00

GEORGIA, \$427.30.

Athens. Cong. Ch. 10 00
Atlanta. Storrs Sch., Tuition, 311.30; Rent, 12. 323 30
Atlanta. First Cong. Ch. 30 00
Macon. Tuition, 56.75; Cong. Ch., 6.75 63 50
Woodville. Rev. J. H. H. Seugstacke. 50

ALABAMA, \$36.60.

Marion. Cong. Ch. 10 00
Mobile. Mother's Miss'y Soc. of Cong. Ch., for Mendi M. 1 90
Montgomery. Cong. Ch. 15 40
Selma. Cong. Ch. 9 70

MISSISSIPPI, \$2.00.

Jackson. Cong. Ch. 2 00

TEXAS, \$39.00.

Austin. W. L. Gordon, for Book-case Tillotson C. & N. Inst. 10 00
Helena. Cong. Ch., 15, and Sab. Sch., 1. 16 00
Mudville. African Cong. Ch., for Mendi M. 3 00

ENGLAND, \$24.00.

London. Freedmen's Mission Aid Soc., for Student Aid Fisk U., 25. 24 00
Total for October. \$9,314.49

FOR THE AMERICAN MISSIONARY.

Subscriptions for October. \$27 15

H. W. HUBBARD, TREAS.,
56 Reade St., N. Y.

LADIES

can do their own stamping for Embroidery, Painting, etc., by using our artistic patterns. They are easily and quickly transferred to silk, velvet, felt, plush, etc., and may be used a hundred times over. Our 60 cent Outfit contains 23 Useful and Artistic working patterns, as follows: One spray each of Double Roses, Single Roses, Forget-me-nots, Golden Rod and Sumac leaves, Daisies, Corner of Daisies to match, Ferns and Butterflies, Water Lilies, one sheet of 10 smaller Patterns of Flowers, Greenway figures, Butterflies, Bees, etc., with your own initials in handsome 2-inch letter, for Handkerchiefs, Towels, etc., with Powder Pad and directions for indelible stamping, 60 cents, post-paid. Agents wanted. Address—

FATTEN PUBLISHING CO., 38 W. 14th St., New York.

(See page 416.)

A
\$25
LANTERN
For \$12

PATENTED
Perfection
at the
LOWEST
PRICE

\$10 to \$50 easily made
EVERY NIGHT.



handsome 2-inch letter, for Handkerchiefs, Towels, etc., with Powder Pad and directions for indelible stamping, 60 cents, post-paid.

Our book, **MANUAL OF NEEDLEWORK**, should be in the hands of every lady. It contains full and complete instructions in Kensington, Arasene, Outline and other Embroidery, with cuts and diagrams showing how all the stitches are made. It also contains instructions for Knitting,

For Kensington, Arasene, Outline, Ribbon, and other Embroidery, Braiding, etc., and for Oil, Water Color, Kensington and Lustral Painting, by using our perforated Stamping Patterns. They are easily and quickly transferred to any material and can be used fifty times over.

Our 60-Cent Outfit contains 28 Useful and Artistic working Patterns, as follows: One spray each of Double Roses, Single Roses, Forget-Me-Not, Golden Rod and Sumac leaves, Daisies, Corner of Daisies to match, Ferns and Butterflies, Water Lilies, one sheet of 10 smaller patterns of Flowers, Greenaway figures, Butterflies, Beetles, etc., with your own initials, in

The World
Electro Radiant MAGIC LANTERN

The body of the Electro Radiant is a coneshaped reflector which gathers each divergent ray of light and concentrates them all on the main reflector, whence the whole mass of brilliancy illuminates and projects the picture with startling clearness. No combination of lenses, however ingenious, has ever been known to produce equal effects with the light used. The cost of an outfit to enable you to do a profitable business is small compared with the amount of money it takes to do any other business. Any one of ordinary intelligence can operate it, and \$10 to \$50 per night may be earned by giving Parlor, Sunday School, Academy or Public entertainments. For Public Entertainments, the possessor of an Electro Radiant has something that will "draw" with the combined power of the Theatre, the Circus, the Prestidigitateur, the Country Fair, the Temperance Crusade, and the Camp Meeting. A room that will hold 100 persons may be filled nightly and a good profit be cleared. You have only to tack the sheet to the wall, darken the room, place the lantern on stand, light lamp, and you are ready to begin the exhibition. The Electro Radiant projects on the screen a Picture eight feet in diameter. \$10,000 were paid for the use of our Patent by Railroad Companies for Locomotive Headlights, it being considered the most wonderful light ever produced for the purpose. We have retained the exclusive right to make Magic Lanterns on the same principle, and the Electro Radiant is the result. The adjustment of Reflector, Lenses, Tubes, Slide, Rest and Cone are made with mathematical nicety. Optical laws governing such adjustments have been accurately calculated, so that you

have in our Lanterns far more than appears, and we are placing within the reach of all, unsurpassed advantages for **Learning, Amusement and Profit.** The transparent

Slides for these Lanterns embrace views illustrating wonderful natural scenes from different parts of the world. The Scripture Subjects from both the old and New Testaments. Temperance—Showing the folly and misery of the Drunkard. Art—Copies of famous Statues, Bas-reliefs, and Engravings. Miscellaneous—Such as Ships at Sea in a Storm, Steamboat Race, Fort Sumpter, Daylight Scene, Moonlight, etc. History—Landing of Columbus, Declaration of Independence, Yankee Doodle, etc.. Comic—Slide Splitters without number. You can add to your assortment at any time. Lantern with slides complete, packed in neat box, may be easily carried in hand.—The Electro Radiant No. 2 (shown in cut) with slides and fittings complete will be sent by express on receipt of \$12.00 or C. O. D. If \$3.00 is sent with order, purchaser paying the balance, \$9.00 at express office. Full instructions and list of other views sent with each lantern. Send money order or registered letter, send all orders to

World Man'g Co. 122 Nassau Street, New York

This Lantern can be made very profitable at Church Fairs, Sunday School and other entertainments, and a large amount of each realized at a very small outlay.

ADIES CAN NOW DO THEIR OWN STAMPING

For Kensington, Arasene, Outline, Ribbon, and other Embroidery, Braiding, etc., and for Oil, Water Color, Kensington and Lustral Painting, by using our perforated Stamping Patterns. They are easily and quickly transferred to any material and can be used fifty times over.

Our 60-Cent Outfit contains 28 Useful and Artistic working Patterns, as follows: One spray each of Double Roses, Single Roses, Forget-Me-Not, Golden Rod and Sumac leaves, Daisies, Corner of Daisies to match, Ferns and Butterflies, Water Lilies, one sheet of 10 smaller patterns of Flowers, Greenaway figures, Butterflies, Beetles, etc., with your own initials, in

Tattis, Crocheting, Honiton, Point and Macrame Lace Making, Rug Making, etc., with directions for making many useful and beautiful articles for home and personal adornment Price 35 cents, post-paid.

Our "BOOK OF DESIGNS" contains several hundred cuts and illustrations (reduced size) of our best and most elegant patterns for Kensington, Arasene, Outline, Ribbon Embroidery, Painting, etc. They show every leaf and petal of every flower as perfect as in our large patterns. Also contains diagrams and explanations of all the New Embroidery stitches. Price, post-paid, 25 cts. All the above—two books and outfit—\$1.10, post-paid. Agents wanted. Address PAT-TEN PUBLISHING CO., 38 W. 14th St., N. Y.

CRAZY PATCHWORK. We send ten sample pieces of elegant silk, all different, and cut so as to make one 12-inch block of crazy patchwork, with diagram showing how to put them together, and a variety of new stitches, for 35 cents. We send a set off 35 Perforated Patterns, working size, of birds, butterflies, bees, beetles, spiders and web, reptiles, Kate Greenaway figures, flowers, etc., with material for transferring to the silk, for 60 cents.

Our book "How to Make Home Beautiful" teaches all the embroidery stitches and a variety of patchwork stitches. Price 15 cents. All the above \$1.00, post-paid. **J. L. PAT-TEN, 38 W. 14th St., New York.**

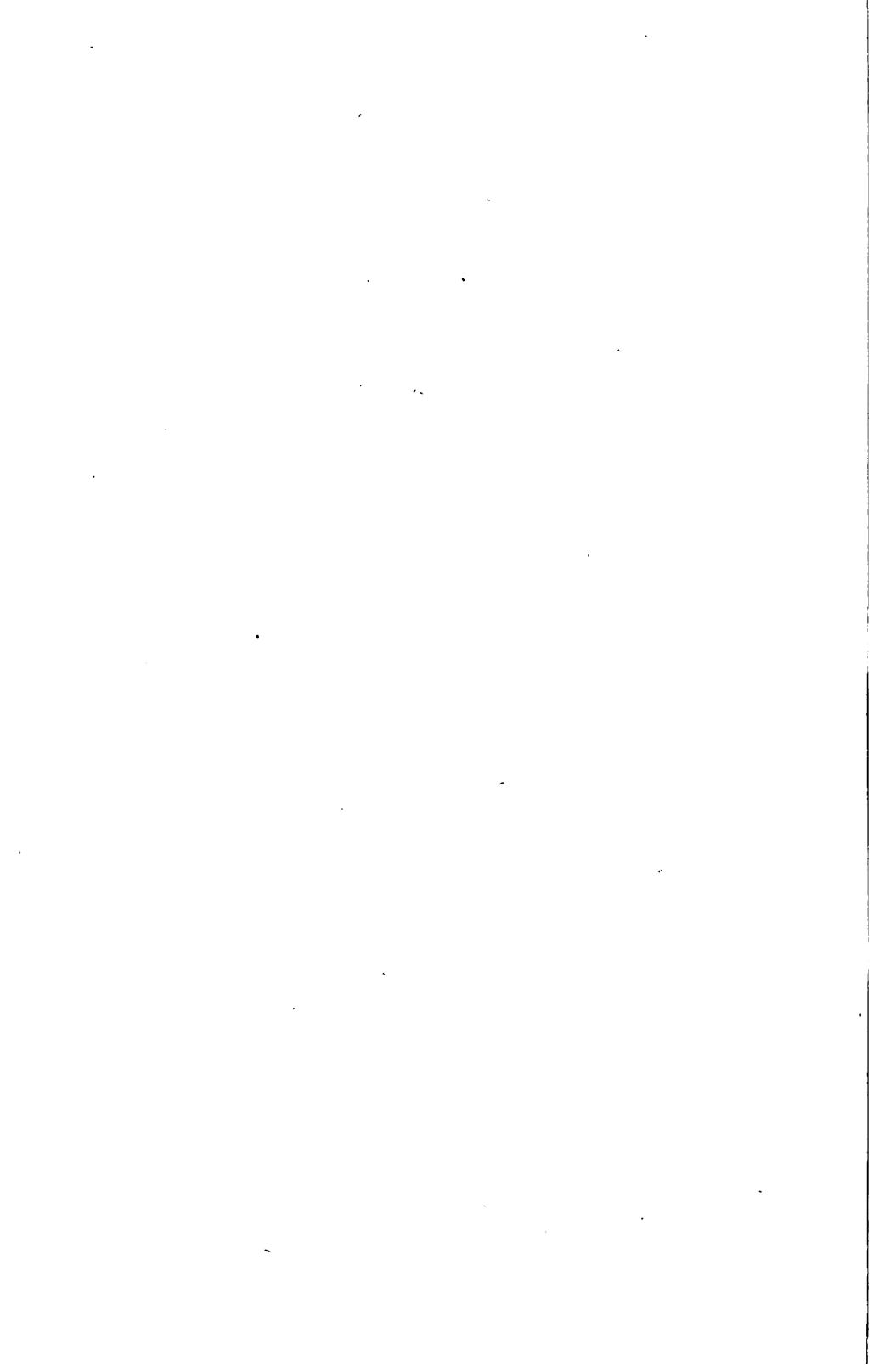
(See page 415.)

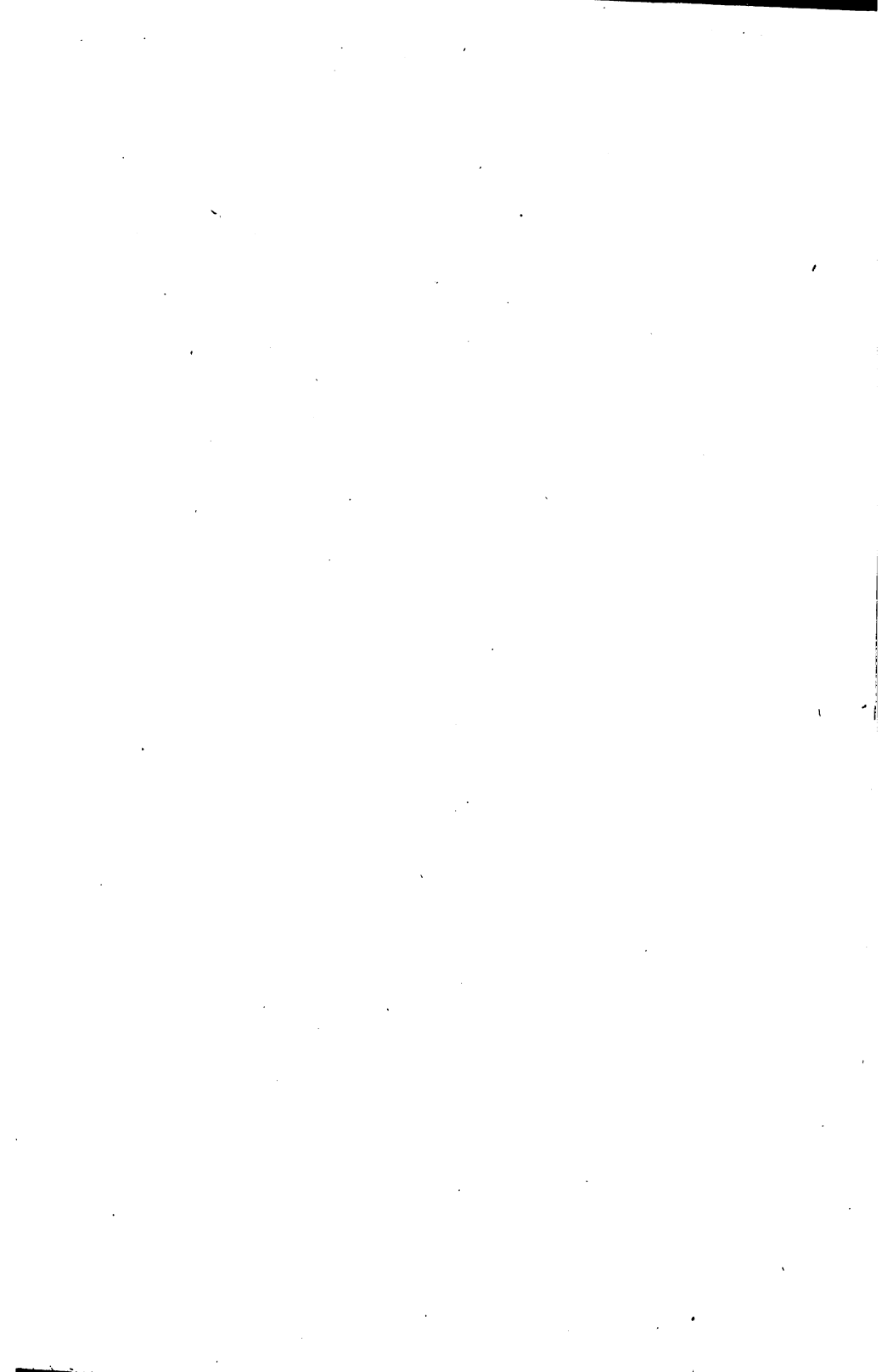
[illegible]

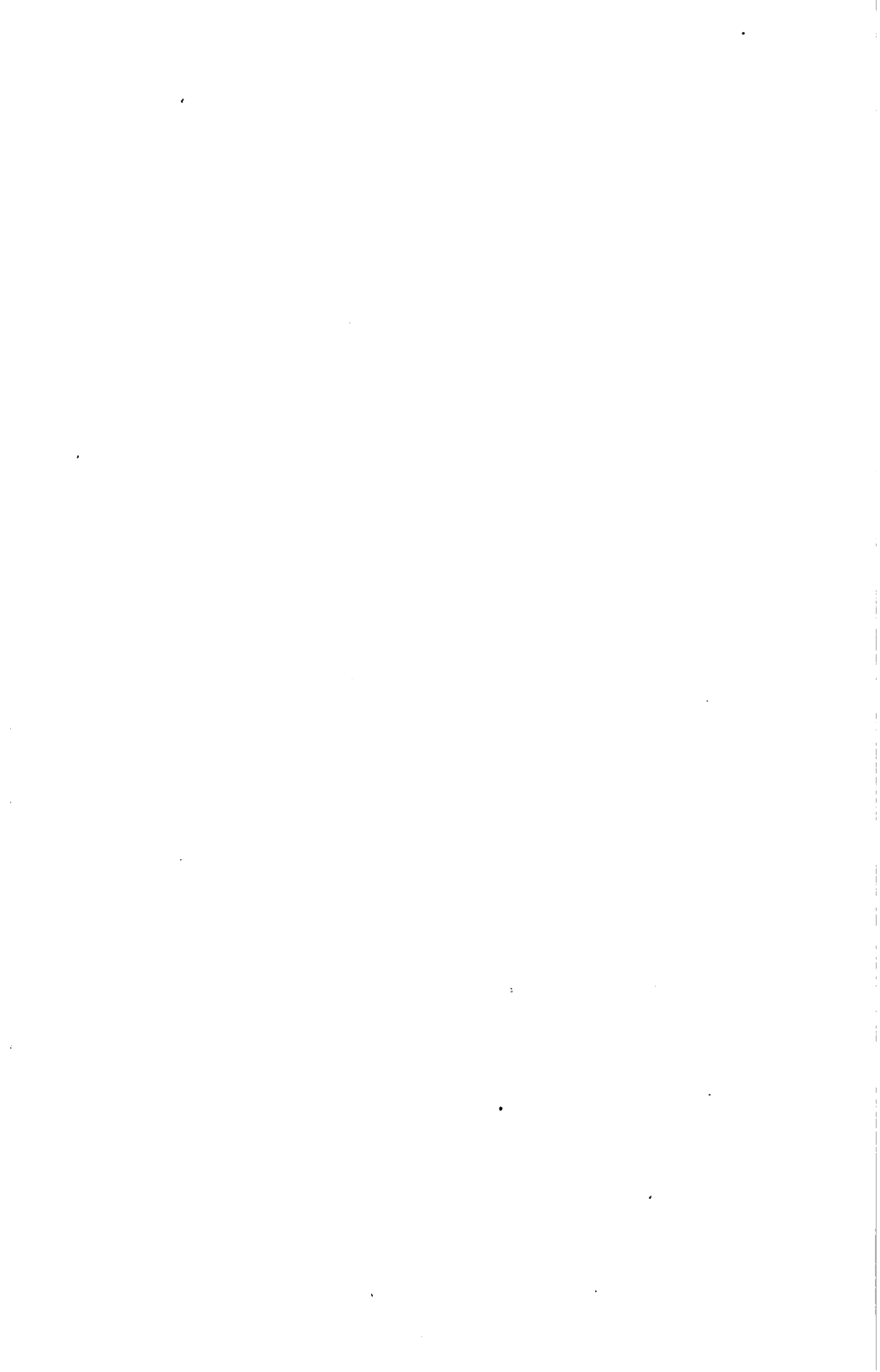
move the
the fact
or leave
the Thir-
the view
from dif-
cto for a
mance-
d. Art-
kingship
& Starr
is the Mac
Decker
single-
o your
you have
tried in
it shows
it be com-
C.O.D.E.
near point
office. For
www.our
t, send us

AND MAY
1950

1. Name
2. Age
3. Sex
4. Date
5. Place
6. Informant
7. Subject
8. Date
9. Place
10. Informant
11. Subject







NOV 4 - 1943





NOV 4 - 1943

